



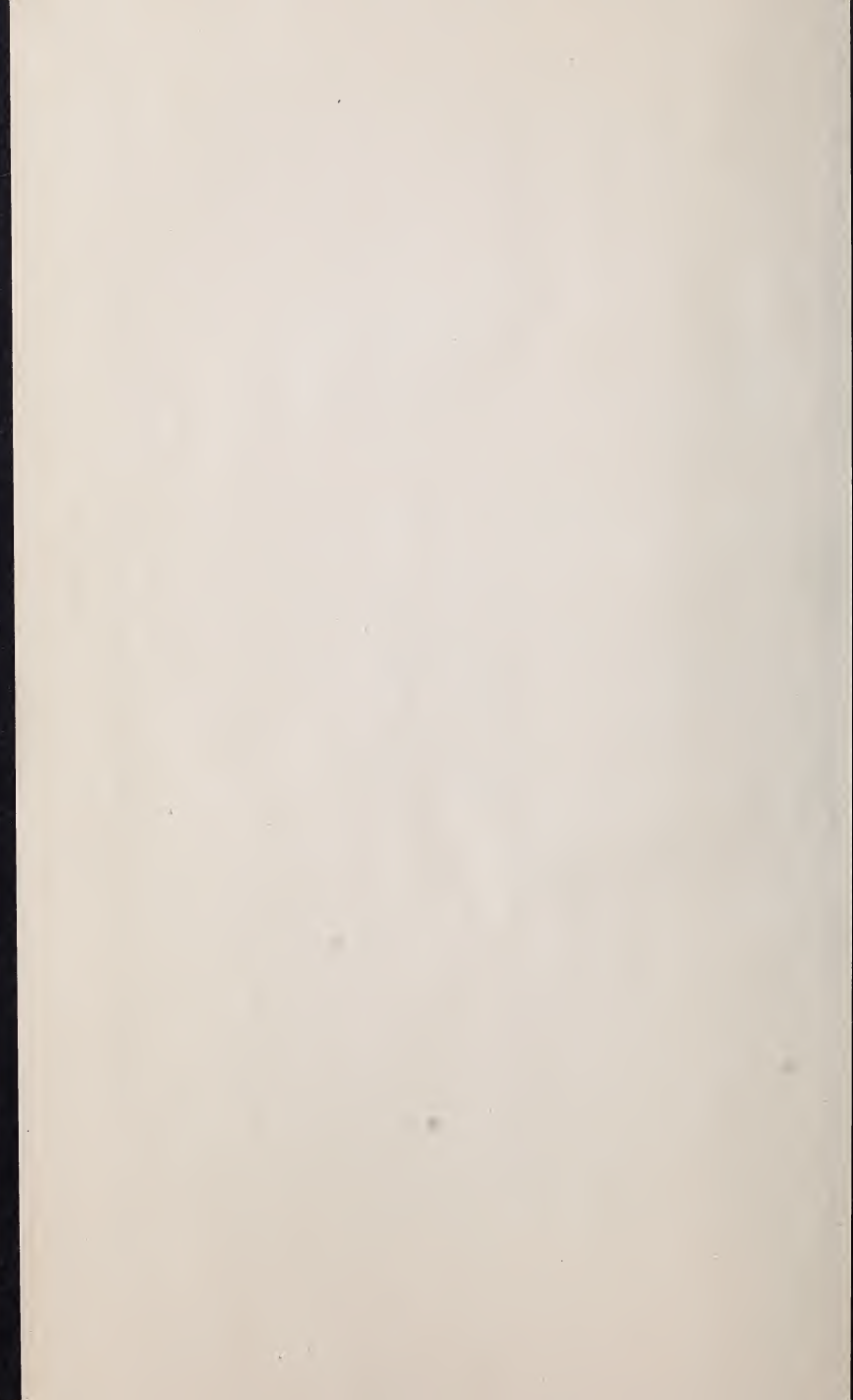


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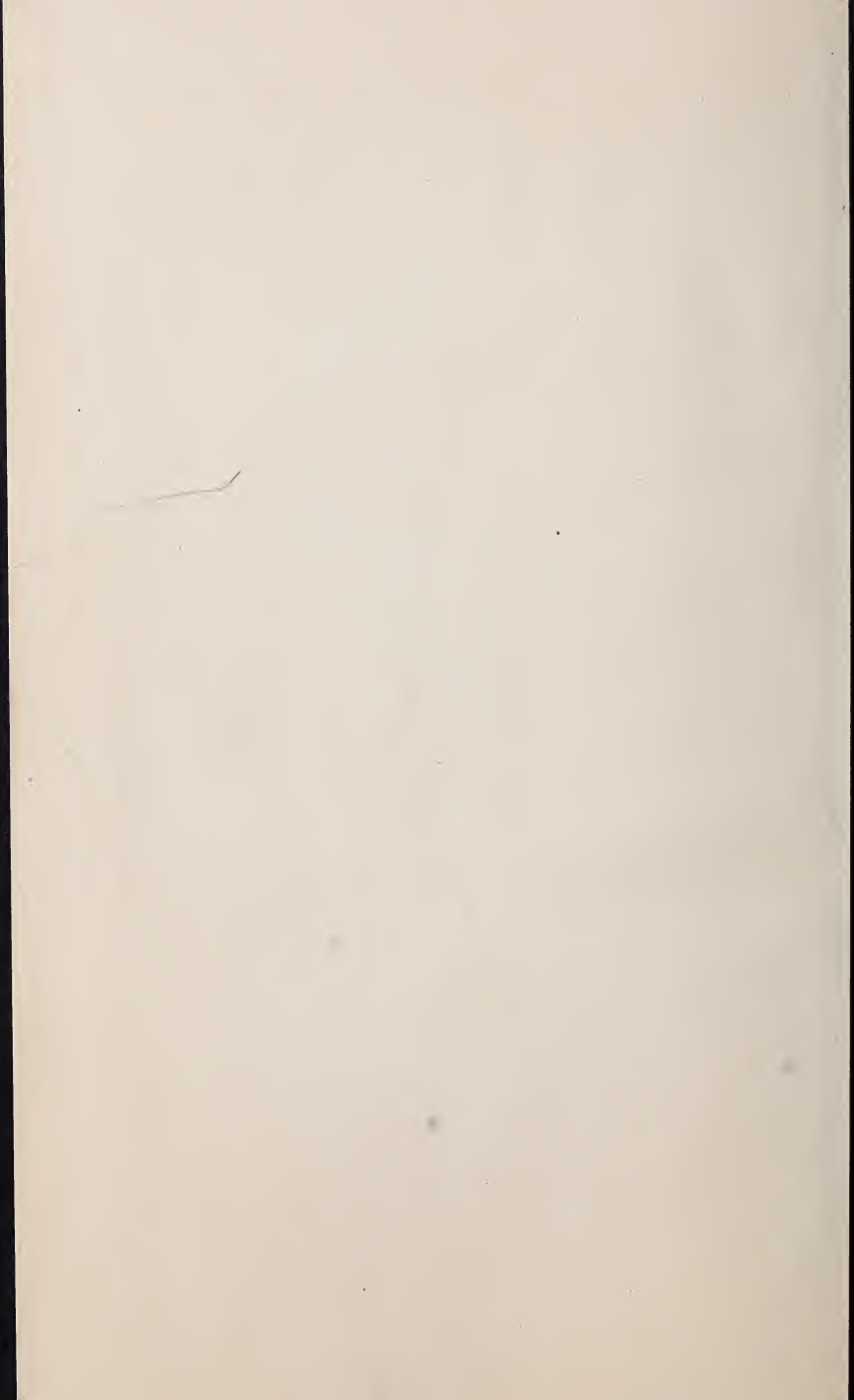
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STATE OF THE DEAD.

BY THE REV. ANSON WEST.

“All flesh shall perish together, and man shall turn again unto dust.”—*Job*.

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## PREFACE.

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“OF making many books there is no end; and much reading is a weariness of the flesh.” So taught the wisest of men. But so bold an advocate of literature, and one so friendly to the pursuit of knowledge as was he, could not object to making books, or to reading them when made. It is evident that he only intended to teach, in the above language, that the whole of man’s duty is given in a shorter space than that devoted to numerous volumes, and that it is unnecessary to read so extensively to find out all that man should do, which is to “Fear God, and keep his commandments.”

It is supposed by us that every author who gives the productions of his pen to the public, attaches some importance to what he has written, and presumes the same to be worthy the attention of his fellow-men, and calculated in some way to benefit them. This is true of the author of these pages. He has written them at his own instance, gives them to the press and sends them forth of his own accord, and upon his own responsibility, yet with real, unaffected diffidence. It is proper to say, in this connection, that this volume has been written under very unfavorable circumstances. With quite a meager library at our command, and with the duties of a District, and other imperative engagements upon us, we have found no little embarrassment in writing and preparing it for the press.

The State of the Dead is a subject of intense interest to our race—one that engages the thoughts, quickens the attention, and excites the curiosity of all grades, conditions, and nations of men. The points embraced in this subject, which are discussed in the following pages, are of paramount importance to the Christian world, and are points upon which the Church has been agitated and divided.

In the positions and doctrines which we have assumed, and endeavored to maintain, we have followed our own convictions of truth. With the Bible as our text-book and authority for doctrines, and correction and guidance in practice, we have deferred to no one, either of present or past ages. We have not troubled ourselves to know or tell what "the injudicious, inconsistent, over-doing Fathers," as Mr. John Fletcher calls them, have said on the topics which we have discussed. In this we have ignored the example set us by almost all polemic writers. The Fathers have been appealed to in support of the various positions held concerning the state of the dead. If we are to believe those who have given us a history of the controversies on this subject, the Fathers have been brought forward as authority for the doctrine that the souls of the dead are shut up in certain prison-houses where they are neither doing, suffering, nor enjoying any thing, but are, nevertheless, expecting the resurrection. They have also been adduced in proof that the souls of patriarchs, prophets, and all good men, are somewhere under the earth, waiting with eager expectation the advent of Christ. The Fathers are adduced as authority for the position that paradise means heaven, and also the position that paradise means hades. Again, they have been quoted as teaching that no souls ever entered paradise until Christ, by his death, opened its door, and went into it in company with the penitent thief, and that then all the faithful dead

entered in. In fine, every theory entertained upon the subject, many of which are conflicting, has claimed the Fathers for its support. Neither have we in this work, as is customary with authors, arrayed the teachings, and appealed to the authority, of Councils. In former ages, whatever Councils decreed was accepted—whatever they approved, it was criminal to oppose—whatever they condemned, it was heresy to maintain. But Fathers, Councils, Creeds, and Decrees are of no account and of no authority in establishing the doctrines of divine truth.

But while we have ignored these, and have deferred to no one, in some parts of this volume will be found a number of quotations made from various authors. We fear that, in some instances, the reader will be wearied with the number and length of these quotations. Considering them necessary to an understanding of the subject where they occur, we could not dispense with them. Where we take notice of witchcraft, there are a number of quotations which we could not curtail, and give the most imperfect view of the subject. In fact, that part of the chapter devoted to the consideration of the soul dwelling about the grave, and the superstitions growing out of it, is too meager, and should have been extended. In presenting the doctrine of Purgatory, which is perhaps more thoroughly discussed than in any work now extant, we have made, from different authors, quotations upon the same points and containing the same things. Some may think this superfluous. But we have been induced to give these quotations in order that the teachings of the papists may be fully, honestly, and correctly stated and understood, and that we may be free from the charge of *misrepresenting* the Holy Mother, as she styles herself. Treating of the descent of Christ into hell, as taught in what is called the Apostles' Creed, we quote somewhat

extensively from Pearson. Attacking, as we do, the doctrine of this Article, and believing Pearson, its own friend who is set for its defense, the best witness against it, we could not refrain from giving what we have from his Exposition.

The arrangement of the subjects in this work is our own; also, the style. We have followed no one, imitated no one. To speak here of the merits of this work, if any it has, will not increase them, any more than to array and recount its defects would remove or diminish them. So we shall leave the reader to discover and admire its merits, and to find and correct, or condemn, its defects, as best he may be able.

Believing that this volume contains truth, and hoping that it will accomplish good, it is sent forth upon its mission by

THE AUTHOR.

CAMDEN, ALA., Nov. 3, 1868.



# THE STATE OF THE DEAD.

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## CHAPTER I.

### THE PRIMITIVE STATE OF MAN—PRESENT STATE.

WE propose a book on the State of the Dead, but let us pause a moment at the threshold to consider man in this life, the point from which he enters that state.

Amidst the evolutions and revolutions of eternity, time began and nonentity gave place to the elements which God then made. Order succeeded chaos, and the darkness profound divided its dominion with light. The dry land and the sea appeared, and the firmament, and forthwith sprang up shrubs, plants, and trees, clothing, ornamenting, and perfuming the earth; immediately beasts, fowls, and fishes thronged their elements; and, in close succession, the sun, moon, and stars, which revolve and flame in the far-off heavens, were created. Order and

equilibrium sat enthroned. No restless billow agitated the ocean's bosom; no angry wave lashed the beach; no furious torrents inundated the valleys; no hurricane swept the plains; no electric bolt flashed, rent, and tore; no volcanic fires blasted and consumed the mountains—there was nothing to hurt or molest.

Here was a world teeming with life, glowing with beauty, manifesting the Divine Hand, and declaring that for a purpose it was formed. Here was an abode fit for a high order of being, and soon a suitable creature was forthcoming. Of the dust God organized a body erect in form, symmetrical in proportion, and wonderful in combination; by one breath, he finished man, a living soul, in his own image, after his own likeness. This man he placed in this abode to multiply, replenish, and subdue the earth, and have dominion over it, and to live for ever, loving and obeying his Maker. Such was the origin, nature, and destiny of man.

In a description of man's primitive state, we need draw no dark lines, delineate no gloomy picture, but dipping the pencil in the brightest colors, we may finish a portrait beaming with smiles, radiant with peace and gladness, and bearing the impress of Divinity. If we consider him, even in his fallen estate, an inhabitant of a world where confusion, anarchy, hellish hate,

and diabolic strife prevail, he gives evidence of intellectual and moral greatness. He has fathomed the depths unknown, and searched out and revealed mysteries hitherto concealed. By him sciences have been developed and organized. The sciences of language, mathematics, geology, astronomy, navigation, and others, as well as the mechanic arts, have been, by his invention, skill, and industry, carried to a state of great perfection. He has weighed the sun as in scales, numbered the stars of heaven, found out the paths of the planets, traversed all the seas and revealed the secrets of the deep; has measured the earth as with a line, and, penetrating its very bowels, has examined its strata, tested its rocks and minerals, and analyzed and classified the properties of its component parts. By the invention and construction of engines and implements, he makes even the wild and furious elements serve him. The lightnings and the winds are at his command and in his employ. Upon the wings of imagination he has passed from world to world and raised himself up to the conception of boundless space and endless duration. Notwithstanding the perversion of his moral nature, with all the selfishness and wrath apparent in his heart, he is capable of sympathy, benevolence, and love, and has been known to rise to great and noble deeds, and exhibit moral

heroism. If such are the attainments of man in his lapsed condition, what must he have been in that upright state in which his Maker pronounced him "very good"?

For it is certain that he was then far superior to what he is now. While in some sense he was made "a little lower than the angels," there is no evidence that before his intellectual and moral powers were deranged and enervated, he was inferior to them in knowledge and wisdom. Though he was not equal to God, yet, being complete in his own perfections, his knowledge was perfect in its kind. We have some indication of the excellence of his knowledge in the facility with which he gave names to the beasts, expressive of their species and natures. He also discovered his own superiority over them, seeing that none of them were qualified for his association and companionship. He had a correct understanding, a perfect judgment, a faithful memory, a good conscience, well-regulated affections, and an untrammelled will.

Emanating from God, and being in direct communication with him, he was holy, without spot or blemish. Whatever was lovely, whatever was pure, whatever was of good report, was in him and possessed by him: innocence sat enthroned upon his brow, and he was clothed with the dignity of an immortal mind.

God planted a garden eastward in Eden, in which grew every tree that was pleasant to the sight, and good for food. Here grew also the tree of life, and the tree of the knowledge of good and evil. In this garden God placed Adam and Eve to dress it and to keep it. Nothing was wanting to contribute to their happiness.

“For Nature here  
Wanted as in her prime, and played at will  
Her virgin fancies, pouring forth more sweet,  
Wild above rule or art, enormous bliss.”

The material and animal kingdoms are governed by natural laws. Nothing in these kingdoms is liable to censure or entitled to praise. But Adam, being endowed with a moral nature, was placed under moral government. He was under a law, the summary of which was, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.” This law was reasonable, just, and good, being, as it has been termed, “a copy of the eternal mind, a transcript of the Divine nature.” As applied to Adam in his primeval state, there was connected with it a precept, positive or moral, whichever you please to call it, in the command, “Of the tree of the knowledge

of good and evil, thou shalt not eat of it," which was a test of his obedience to the moral law. Free from coercion, and yet mutable, in the very nature of the case, he was able to stand and liable to fall, according to his own choice and action.

In this state and under this law, it was intended that man should be free from death in every sense, and happy and immortal while he obeyed. It has been supposed by some that man was naturally mortal, and that he would have died even if he had continued innocent. But he would certainly have lived for ever, no matter through what agency his life was perpetuated, whether by the tree of life or in some other way. Walking with his God, loving him, and abstaining from the tree of knowledge, he would never have known death. This is evident from the warning, "In the day that thou eatest thereof thou shalt surely die." There would have been no penalty in this, and it could have had no influence upon him if death had been his natural doom. The language of Eve to the serpent indicates that death was not to come upon them while they observed the precept, but that a violation of it would be visited with death as a penalty. It is evident, therefore, that the eating of the forbidden fruit

"Brought death into the world, and all our woe."

For the serpent, the most subtle beast of the field, instigated by the devil, tempted man; the fruit of the tree of the knowledge of good and evil was eaten, and

“Earth felt the wound; and Nature, from her seat,  
Sighing through all her works, gave signs of woe,  
That all was lost.”

Innocence, holiness, peace, happiness, and life, were all lost.

God now sent them forth from the Garden of Paradise. They were nevermore to promenade its delightful walks; nevermore to eat of its delicious fruits; nevermore to quench their thirst at its gushing fountains; nevermore to inhale the fragrance of its flowers; nevermore to rest in its shady bowers; nevermore to commune with their Maker in its innocent retirement. The gate was closed upon them, and cherubim and a flaming sword were placed to keep the way of the tree of life. And God said to Adam, “In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

In closing this chapter, it is necessary to remark that death, the penalty of the original sin, includes death temporal, death spiritual, and

death eternal; and that Adam being the federal head and legal representative of his posterity, they are involved with him in the same sin and penalty. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Through grace abounding in Christ, the second Adam, man is under a new covenant, and on trial for another state. On certain conditions, the penalty of sin may, eventually, be removed altogether. There is, however, no possibility of escaping temporal death, which is the separation of the soul from the body. The fiat has gone forth, "Dying, thou shalt die." The first pulsations of life are but the throes of death; generation crowds generation to the tomb—the whole race is but a funeral train, and our earth is but a wide burial-ground.



## CHAPTER II.

## THE STATE OF THE DEAD BODY.

LET us speak a little of the body in the land of darkness and the shadow of death. Though this body is the house in which the soul tabernacles during the threescore years and ten allotted to man on earth, and though it is, as our Saviour tells us, "more than raiment," there is a deep gloom hanging over its destiny—there is a dark chapter in its history. Though it is curiously wrought, though there is grace in its steps and dignity in its motions, though there are the glow of health and the light of beauty upon its cheeks, though there are fire and eloquence in its eyes, though there are music and melody in its voice, though intelligence and honor sit upon its brow, yet, "Dust thou art, and unto dust thou shalt return," is the declaration made concerning it and the sentence written against it. Man goes forth to his work, and in the very midst of his labors he bows himself, the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, the wheel broken at the cistern,

and the soul returns to God who gave it, and the body to the dust from whence it was taken. Now the gold has become dim; the health and beauty are gone from the cheeks; the fire and eloquence are departed from the eyes; the melodious voice is hushed; the brow is cold and hard as marble; the limbs are rigid—there is nothing presented but a hideous form and a putrid mass. Whether Egyptian art embalm it, or the pride of wealth give it to the flames, or the casualties of navigation commit it to the ocean's deep, or affection and friendship confine it in marble, or deposit it in a spacious vault, or poverty or war leave it to the fowls of heaven and the beasts of prey, it returns to the earth as it was.

The body in the grave is in an unconscious state. They that go down to the tomb, "go down into silence"—there are darkness and stillness; there is no more light, life, or thought than there is in the stones of the valley. Neither wealth, rank, nor dominion is in that land of shades. "Naked came I out of my mother's womb, and naked shall I return thither." "We brought nothing into this world, and it is certain we can carry nothing out." "There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." The king and the subject, the rich and the poor,

the prince and the beggar meet together—all equally low.

There is one other feature in connection with the dead body, of no little importance to the sorrowing sons of men. It shall not always remain in a decomposed state. While it is a prisoner in this dark abode, it is a prisoner awaiting release. The bow of promise spans the tomb, and the star of hope gleams upon its dark vault. The body no less than the soul is immortal. The grave may detain the body, but can never destroy its immortality, identity, and individuality. "If a man die, shall he live again?" Yes; his flesh may be decomposed by the flames; it may be food for worms; it may be seen in the vegetation which springs out of the soil it enriches, or in the meat upon the bones of the vulture it has fattened; it may be scattered in thousands of atoms to the various points of the compass, but its individuality shall be preserved and its immortality remain to it.

The resurrection of the dead has been taught and believed in every dispensation of the world. The antediluvians who walked with God, believed in and were cheered by the prospect of deliverance from the grave, for they looked for a city which hath foundations, and declared plainly that they sought a country. In the translation of Enoch, God gave to the antediluvians a clear

manifestation and an unfailing pledge of a future life for both soul and body. All along down from the days of the flood to the bringing in of the gospel dispensation, the resurrection of the dead was the theme and hope of the worshipers of the Most High God. Abraham offered his son Isaac, "accounting that God was able to raise him up, even from the dead." While Job, in mournful tones, exclaims, "My breath is corrupt, my days are extinct, the graves are ready for me," he says, in most triumphant strains, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." As David sang the praise of God, with gladness of heart, he uttered these words, "My flesh also shall rest in hope. For thou wilt not leave my soul in hell." Isaiah, seeing the coming of the Messiah and the day of the resurrection, calls upon those who dwell in the dust to "awake and sing," declaring to them, "Thy dead men shall live, together with my dead body shall they arise." Standing upon the mount of vision, illumined by the light of inspiration, and guided by the spirit of prophecy, portraying the doom of future kingdoms, and foretelling the rise, progress, and duration of

Messiah's reign, Daniel announced the doctrine of the resurrection and the destiny of the race, saying, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The resurrection is preëminently the doctrine of the present, or gospel, dispensation. At the time of Christ's ministry, a sect called Sadducees denied the resurrection of the dead and the existence of angels and spirits. In the following Scripture we have a most masterly refutation of their doctrine: "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But

as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Here the Sadducees were silenced by their own Scriptures, which show the power of God to give life to his servants.

To crown this doctrine with the most indubitable proof, we have the resurrection of Jesus. He taught that he, himself, would rise from the dead. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." His prediction was fulfilled. Being crucified and buried, he rose on the third day. To this, we have the testimony of the Roman guard, the testimony of the twelve apostles who saw him and conversed with him at different times, and that of above five hundred brethren who saw him at one time. Having himself risen from the dead, he has become "the first-fruits" of those who sleep. His resurrection is a pledge of the resurrection of his saints.

The apostles went forth everywhere, "and preached through Jesus the resurrection from the dead." When Paul was arraigned to answer

for being a Christian, he declared, "Of the hope and resurrection of the dead I am called in question." This doctrine he defended on all occasions. And in writing to the Corinthians, he shows that the resurrection of the body has an analogy in the productions of nature. The grain of wheat sown in the ground dies, but it germinates and reappears, bearing grain of the same kind. This principle in nature demonstrates that the resurrection of the dead is not contrary to natural laws.

Let infidels descant ever so poetically on the immutability of Nature and her laws, let them found ever so many objections upon the phenomena discovered in connection with the dead body, yet Nature, as she renews herself, indicates the possibility of the resurrection of the human body, and Nature's God has promised it. This promise throws a blaze of light across the valley of death, and lights up to our view a land of life and immortality.

Man may waste away in the grave "till the heavens be no more," but when the voice of the archangel and the trump of God are heard publishing the funeral of time, the sitting of the judgment, and the day of the resurrection, as in Ezekiel's vision in the valley which was full of dry bones, there shall be a shaking among the graves, and bone shall come to its bone, and the

sinews and the flesh shall come upon them, and the skin shall cover them, and the breath shall come into them, and they, living, shall stand up, an exceeding great army, even the whole human family, in their own personal existence. The *same* body which the soul inhabited here shall come forth from the tomb in power, in honor, and in glory, spiritualized, a fit abode for that soul in the mansions of immortals. The last enemy, Death, shall be destroyed, "For, as in Adam all die, even so in Christ shall all be made alive."



## CHAPTER III.

## THE SOUL SLEEPING.

HAVING, in the previous chapter, said all that we deem necessary to say at this time about the body, we shall devote a space to the consideration of that nobler part of man, the SPIRIT. Some have doubted, and infidels have denied, the existence of the soul. Where no revelation is possessed, where no sciences exist, where the soul has never tried its strength, and made apparent its powers, it is not strange that man should be ignorant of his nature, and entertain vague opinions concerning his destiny after the termination of his earthly pilgrimage; but that he, possessing a well-authenticated revelation of the fact, and enjoying the light of science and the developments of philosophy, should deny the existence of the soul, is stranger than fiction, and is an insult to wisdom, an outrage upon intelligence. Before the existence of the soul can be successfully refuted, *man* must annihilate the works of man, and disprove the revelation of God. But, indeed, the accomplishment of this

task would prove that it *does* exist. For matter never has, and never can, whatever its proportions, dimensions, or combinations, annihilate any thing. However great or numerous the propagations of matter, it cannot conceive or give birth to a *doubt*. Not even the brutes, with all their instinct, were ever known to *reason*. They are not capable of stating and entertaining a *question*. Some one has, in poetic fancy, expressed the idea that a *blush* proves the being upon whose cheek it sits more than mortal. Whether we receive this idea or not, we must admit that a *doubt* proves the being who entertains it more than material. Deprive us of every other witness, strip us of every other argument, and we would present ourselves before the tribunal of infidelity, and there array the doubt of the existence of the soul, as a living witness and a conclusive argument that it does exist. And should infidelity tell us, as the only way of repelling the argument, that she doubts the doubt of the existence of the soul, we would array the doubt of the doubt as a complete proof that the soul does exist. Should she assert that she doubts the doubt of the doubt, and so on, *ad infinitum*, we would array the last doubt of the last doubt as demonstration demonstrated that there is in man a soul.

This being the proper place, we will consider the question, Does the soul sleep in the grave

during the interval between death and the resurrection? To this question we answer in the negative, though from the remotest periods of antiquity to the present, some have believed and taught that it does. That barbarous tribes who know but little or nothing of the nature of the soul and the resurrection of the body, and who have deposited the lifeless remains—all that is seen—of their kindred in the grave, and who have witnessed the silence and more than nightly gloom of the city of the dead, should believe that the *whole* man sleeps in unconscious repose, is quite natural. But this notion is not confined to the rude and barbarous, for, from its earliest ages,\* there have been in the Church those known as Materialists, who hold the same opinion. This doctrine they found upon their principles of philosophy, and those passages of Scripture which speak of death as a sleep and a state of unconscious inactivity. In attempt-

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\*At the commencement of the Reformation, and during the early controversies attending it, the doctrine that the soul sleeps from the death of the body until the resurrection, was held by many. It is said some of the Reformers adopted this theory as a refuge from, and a refutation of, the dogmas of purgatory and saint-worship. Some authors contend that Luther himself believed and taught that the souls of the dead remain in unconscious repose until the resurrection.

ing a refutation of this doctrine, we shall enter into a brief examination of this philosophy and these proof-texts.

These Materialists teach in their philosophy that the soul is material; that it is the result of material organization; that the corporeal and mental faculties exist in the same substance, and develop, mature, and decay together. If this be true, it follows, beyond a doubt, that the soul can have no conscious existence until the reorganization and resuscitation of the body. If man's sensations, thoughts, and desires are only the results of association, if they are only produced by particles of matter, as the vibrations of a pendulum, the sounds of a bell, or the sparks of fire from a rock, then, when the body is disorganized and the brain decomposed, thought and feeling, desire and knowledge, all cease, and the whole man is unconscious, and must so remain until the resurrection.

But that the soul is material, that the corporeal and mental faculties cohere in the same substance, is wholly unfounded, and contrary to all the known laws and properties of mind and matter.

The properties of spirit and matter are totally distinct, and can never be confounded. To spirit belong feeling, thought, reason, will, and action. The soul loves and hates, rejoices and grieves, hopes and despairs. In possession of its noble

faculties, it can compare the various objects by which it is surrounded, and in so doing experience different emotions. The beautiful fills it with delight, the hideous with disgust, while the sublime inspires with awe. With almost unbounded powers, it can even go beyond the immediate objects by which it is surrounded and pay reverence to the Great First Cause.

To matter belong the various properties of impenetrability, extension, figure, divisibility, indestructibility, inertia, attraction, weight, hardness, brittleness, color, etc., some essential, and some accidental. With all these properties it is matter, and only matter, without a single quality of mind. It cannot reason, will, or act, and therefore cannot be made responsible, neither can it be punished. It is related of one of the Egyptian kings that, in his rage, he threw his javelin at the river Nile for overflowing its valley. But we suppose no one, not even that king, when in possession of his reason, would consider the Nile responsible for its overflows, or think that it felt the king's wrath, or suffered from the blow of his javelin.

Though the soul and body are united, yet they are so separate in essence that the sufferings of the one do not materially affect the other. While the body is whole and in a state of perfect health, the soul may be suffering the most excru-

ciating torture. The soul may be pressed under a load of untold grief and anguish. No language can depict, no imagination conceive, the *remorse* which the soul often endures, even while the body is in a state of ease and comfort. On the other hand, the soul is often enwrapped with heavenly visions and filled with inexpressible joy, while the body is scorched with fever and racked with pain. Many homeless and friendless pilgrims, under the direst physical maladies, have gone on their way, rising superior to all their pains, communing with the Father of spirits, and rejoicing in anticipation of a heavenly inheritance. The soul can be so absorbed in its engagements as to become oblivious, not only of the pains of the body, but of the body itself.

Moreover, the experience and observations of men contradict the theory we are combating. The body has been seen to dwindle, perish away, and die. In this decay of physical nature, the soul has been seen strengthening and expanding her powers. We have seen the body expiring—the extremities cold—the pulse faint—the heart almost still, and in the very same moment, the mind active, vivid, and even grander in its conceptions and sublimer in its thoughts than ever before. Surely, then, the death of the one does not follow from the death of the other.

As stated above, those passages of Scripture

which speak of death as a sleep and a state of unconscious inactivity, are relied upon to substantiate the sleep of the soul. To the examination of these passages we can devote but a short space. It is said of David that he "*slept* with his fathers." The same is declared of Solomon, Hezekiah, and others. The meaning is, they DIED, and were gathered with the past generations. There is nothing in these texts referring to the state of the soul. The apostle, writing to the Corinthians, says, "We shall not all *sleep*." The plain meaning is, all shall not *die*. Those living at the end of the world, when Jesus comes to judgment, shall not die, but will be changed and spiritualized "in a moment, in the twinkling of an eye," without the separation of the soul and body, as is ordinarily the case. Again, in the same Epistle, he writes, "But now is Christ risen from the dead, and become the first-fruits of them that *slept*." By "them that slept," he means the *dead*, without any reference to the state of the soul, and he is here teaching the resurrection of the body, for he adds, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The resurrection of Christ is the foundation and evidence of the resurrection of the bodies of the human race. The Jewish husbandman offered

the first ripe fruits of his growing crop to God. These fruits were to this husbandman a pledge of the coming harvest. Likewise Christ, by his resurrection, has become the first-fruits of the dead, giving thereby a token and pledge of the resurrection of his saints. The same apostle writes to the Thessalonians, "Even so them also which *sleep* in Jesus will God bring with him." Those who *die* in Jesus will God raise up and bring with him to judgment. This does not teach the sleep of the soul, but the comforting and soul-inspiring doctrine of the resurrection of the bodies of the saints. Sleep is a significant term for death. The general notion of death is a state of quiet, composure, rest. Holding the belief that the soul is in an active and conscious state when the body is dead, we nevertheless speak of our departed friends as asleep—at rest—in the silent grave. A passage from the Evangelist John will show, beyond controversy, that *sleep* and *death* are synonymous Scripture terms: "And after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." (John xi. 11–14.) What has now



been said is sufficient to set this matter in a clear light, and to explain all the other portions of the inspired record arrayed by the Soul-sleepers in defense of their theory.

But before closing this chapter, we deem it proper to give some scriptures, proving that the soul and body do not cohere in the same substance, and that the soul lives in a state of conscious activity, separated from the body. The account of man's creation is in this concise and expressive language: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) Inspiration thus teaches that the body and soul were not formed of the same essence, and that the one can exist without the other. The body, made "of the dust of the ground," existed without the soul, for it was after the formation of the body that God, by an act of breathing into man's nostrils the breath of life, made the soul. The author of Ecclesiastes asks this significant question: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" This question of the wise man contains his opinion of the soul's destination on the dissolution of the body. He did not believe that it went down to dwell an unconscious inhabitant of the grave, but that it took its flight upward to a

higher and brighter clime. He tells us in another place, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Talents and learning, science and philosophy, rhetoric and logic, argument and sophistry, all combined, can never conceal the following points herein contained and set forth: That man has a body made of the dust; that this body, by death, must return to the dust from whence it was taken; that he has a soul; that God gave him that soul, creating it, not of the dust of the ground, nor of any other substance, but by the simple act of breathing into his nostrils; that it returns to him when the body returns to the dust. Man's expiring breath is drawn, his involuntary powers are suspended, the soul quits her earthly tenement, and, now free from all restraint, she spreads her golden wings, and, with unearthly speed, presses her upward flight to the presence-chamber of God, where she receives her lasting doom. Had the divine record contained nothing more on this all-absorbing topic, the following language of Jesus to his disciples would be sufficient to gratify the intensest curiosity and confirm the faith of the most restless inquirer: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." In commenting on this text, Mr. Burkitt

makes these judicious remarks: "This text contains a certain evidence that the soul doth not perish with the body; none are able to kill the soul, but it continues after death in a state of sensibility; it is granted that men can kill the body, but it is denied that they can kill the soul: it is spoken of temporal death; consequently then the soul doth not perish with the body, nor is the soul reduced into an insensible state by the death of the body; nor can the soul be supposed to sleep, as the body doth, till the resurrection; for an intelligible, thinking, and perceiving being, as the soul is, cannot be deprived of sensation, thought, and perception, any more than it can lose its being: the soul, after the death of the body, being capable of bliss or misery, must continue in a state of sensation."

In the biographies of two men, given us by the Divine Teacher, in his own superior style, we have the future world unmasked, and the destinies of the souls of men, when the dust returns to dust, portrayed in the brightest lines: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass

that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 19-31.) With this portion of the Messiah's teaching before us, we can never entertain the opinion that

the soul, on the termination of the natural life, is reduced to a state of insensibility. In this parable and history, we are informed of the end of this rich man, the disposition made of his body, and also the fate to which his soul was assigned. Notwithstanding his sumptuous fare and costly apparel, he *died*, and his hitherto pampered, but now lifeless body, was *buried*. Immediately on his decease, the soul, still conscious, took up its residence in the abodes of suffering—“*In hell he lifted up his eyes, being in torments.*” In this place his soul was not deprived of vision, neither was it destitute of knowledge, for, lifting up his eyes, he “*seeth Abraham afar off, and Lazarus in his bosom,*” and he knew them both. Desire still lived, and he was capable of making requests—“*he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue.*” Again, the faculty of memory was still unimpaired: he recollected his father’s house and his brethren—“*I pray thee therefore, father, that thou wouldst send him to my father’s house; for I have five brethren.*” With this account of the rich man, we are also instructed concerning the end and lot of Lazarus—“*The beggar died, and was carried by the angels into Abraham’s bosom.*” We are not told what became of his body, but his soul was borne to the place where the pious commune together, and

where "the spirits of just men made perfect" for ever resound the praise of God, and dwell on the sublime themes of paradise. His diseased and emaciated body expires, anon the attending angels join his pure and deathless spirit to their company, and upon unfailing pinions they conduct him beyond the spacious vault where the stars revolve, to the mansions of light in the city of God. His earthly sighs and mortal groans are but just hushed, when the sweet music and immortal melody of the choirs of heaven break upon his enraptured soul. Can it be true that the angels carried the beggar to Abraham's bosom when he died, and also true that his soul sleeps in the grave until the resurrection? Nay, verily.

The texts already adduced, so clear and so strong, might suffice upon this point, but we may be excused for giving two or three others. Luke, in the Acts of the Apostles, gives us an account of the martyrdom of Stephen, in these words: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts vii. 59, 60.) On the 59th verse, Dr. Adam Clarke remarks: "We may farther observe that this place affords a full proof of the *immateriality of the soul*; for he could not have commended his spirit to Christ,

had he believed that he had no spirit, or, in other words, that his *body* and *soul* were *one* and the *same thing*. Allowing this most eminent saint to have had a correct notion of theology, and that, being full of the Holy Ghost, as he was at this time, he could make no mistake in matters of such vast weight and importance, then these two points are satisfactorily stated in this verse: 1. That Jesus Christ is God; for Stephen died praying to him. 2. That the soul is immaterial; for Stephen, in dying, commends his departing spirit into the hand of Christ." The Doctor, in commenting on the words, "*he fell asleep*," says, "This was a common expression among the Jews to signify *death*, and especially the death of good men. But this sleep is, properly speaking, not attributable to the *soul*, but to the *body*; for he had commended his spirit to the Lord Jesus, while his body was overwhelmed with the shower of stones cast on him by the mob."

St. Paul is discoursing in most eloquent strains upon the tribulations, persecutions, and afflictions he has to endure in the discharge of his apostolic duties. At once he rises superior to all these. Anticipating his final release from the sufferings of the present time, and the glory which should follow, he gives utterance to these words: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the

Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." (2 Cor. v. 6-9.) In this there are no gloomy forebodings; no indications of a long interval of sleep for the soul. But as if he were writing in opposition to, and refutation of, this doctrine of the Materialists, he teaches that the soul can exist absent from the body, present with the Lord. Paul was no Materialist. He entertained the thought, and rejoiced in the fact, that he had a soul which, one day, deserting its tenement of clay, would be carried to its house and home in the heavens, there to dwell in the presence of Jehovah, for ever free from toils, crowned with an eternal weight of glory.

Paul was caught up to the third heaven, where, favored with surpassing revelations, he heard unspeakable words, which it is not lawful for a man to utter to the inhabitants of earth. In this translation to paradise, he could not tell whether he was in the body or out of it. (2 Cor. xii. 2-4.) If it be true that the soul can have no conscious existence without the body, the inspired apostle, when in the third heaven, could have been in no uncertainty concerning the mode of his existence.

The soul is an independent and immortal part



of man, with a desire superior to that of the brute, and a home above and beyond the grave.

“The soul on earth is an immortal guest,  
Compelled to starve at an unreal feast;  
A spark, which upward tends by nature’s force;  
A stream diverted from its parent source;  
A drop, dissevered from the boundless sea;  
A moment parted from eternity;  
A pilgrim panting for the rest to come;  
An exile, anxious for his native home.”

Death never brings nonentity, but a conscious and unending state. The godly and the ungodly come to death with different moral characters, with different destinies, and with different feelings. The soul of the ungodly is still depraved, impenitent, and rebellious, and departs with a certain fearful looking-for of judgment and fiery indignation, while that of the righteous, having been sanctified from all defilements, and having learned obedience to the commandments of God, passes through the valley of the shadow of death, fearing no evil. The godly man dies, and

“The aspiring soul,  
Ardent and tremulous, like flame, ascends;  
Zeal and humility her wings to heaven.”

## CHAPTER IV.

OF THE SOUL DWELLING ABOUT THE TOMB—OF THE  
TRANSMIGRATION OF THE SOUL.

FROM the remotest antiquity many have sought the living among the dead. They have entertained the belief that the soul, on the death of the body, having no other place of repose, takes up its abode about the grave where the dead body is deposited. Some of this faith have held that the soul dwells there for a long time; others, that it dwells there until the resurrection; and yet others, that it remains there for ever. This opinion, originating in false doctrines, has produced many falsehoods and superstitions, and, with another, into which men have fallen, viz., that the dead can communicate with the living here, is the foundation of the stories of haunts, ghosts, specters, etc., which have filled the world and frightened the ignorant in every age. Whether or not superstition is natural to the human mind is a question, but it is certain that there is much superstition in the world, and that it has given birth to many false theories, and, on the other

hand, been nourished and extended by false opinions. Scores upon scores of the ignorant masses are filled with fear and trembling while passing a graveyard at night, expecting there to see ghosts, and hear from them terrible groans and frightful noises. Many are afraid of the spot where murders have been committed, and have professed to see there the murdered person in manifest reality.

That the soul lingers upon earth and communicates with the living here, lays the foundation and furnishes the support of necromancy, fortune-telling, and spirit-rappings. When we have demonstrated to ourselves that the soul does not linger about graveyards, and does not deliver messages to the living in this world, we have demonstrated the falsehood, hypocrisy, wickedness, and absurdity of fairy tales, of witchcraft, and of spirit-rappings. This we should do, for these very things have injured the interests and happiness of men, and the cause of God in the earth. The writings of Moses, the oldest in the world, inform us of the existence of witches, soothsayers, etc., in those days, in giving us laws against them, and teach us that all attempts in this way to communicate with the other world and to pry into futurity are, in the estimation of the Deity, an abomination. "Thou shalt not suffer a witch to live." "There shall not be

found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

Thus, in the clear annunciations of Holy Writ, witchcraft, in all its phases, is condemned. In the entire word of God we find nothing to support its pretensions, while all its manifestations have but served to impress us with its diabolical nature. Claiming power to commune with the devil and departed spirits, to control the winds, and seas, and seasons, and births and deaths, and to put spells and diseases upon men and beasts, it is astonishing with what credulity its pretensions have been received by the world, and what absurd transactions have marked its history. As it portrays no sublime picture, and has developed no moral heroism, we dwell upon it only because of its intimate relation to the subject we are treating, and pursue it in this connection only in order that the reader may have that knowledge of its history which we conceive he should possess. To this end, we shall here give a number of quotations from a work on Demonology and Witch-

craft, by Sir Walter Scott. Speaking of the character and the decline of the fairies of England, the author says: "With the fairy popular creed fell, doubtless, many subordinate articles of credulity in England; but the belief in witches kept its ground. It was rooted in the minds of the common people, as well by the easy solution it afforded of much which they found otherwise hard to explain, as in reverence to the holy Scriptures, in which the word *witch* being used in several places, conveyed to those who did not trouble themselves about the nicety of the translation from the Eastern tongues, the inference that the same species of witches were meant as those against whom modern legislation had, in most European nations, directed the punishment of death. These two circumstances furnish the numerous believers in witchcraft with arguments in divinity and law which they conceived irrefragable. They might say to the theologian, Will you not believe in witches? the Scriptures aver their existence; to the juriconsult, Will you dispute the existence of a crime, against which our own statute-book and the code of almost all civilized countries have attested, by laws upon which hundreds and thousands have been convicted, many, or even most of whom have, by their judicial confessions, acknowledged their guilt and the justice of their punishment? It is

a strange skepticism, they might add, which rejects the evidence of Scripture, of human legislation, and of the accused persons themselves." (Pages 161, 162.)

After telling of the persecution against the Waldenses, under pretext of witchcraft, and giving Florimond's testimony concerning the increase of witchcraft in his own time, he speaks of the bull of Pope Innocent VIII. in the following language: "This last statement, by which it appears that the most active and unsparing inquisition was taking place, corresponds with the historical notices of repeated persecutions upon this dreadful charge of sorcery. A bull of Pope Innocent VIII. rang the tocsin against this formidable crime, and set forth in the most dismal colors the guilt, while it stimulated the inquisitors to the unsparing discharge of their duty, in searching out and punishing the guilty. 'It is come to our ears,' says the bull, 'that numbers of both sexes do not avoid to have intercourse with the infernal fiends, and that by their sorceries they afflict both man and beast; that they blight the marriage-bed, destroy the births of women, and the increase of cattle; they blast the corn on the ground, the grapes of the vineyard, the fruits of the trees, the grass, and herbs of the field.' For which reasons the inquisitors were armed with the apostolic power,

and called upon to 'convict, imprison, and punish,' and so forth.

"Dreadful were the consequences of this bull all over the Continent, especially in Italy, Germany, and France. About 1485, Cumanus burned as witches forty-one poor women in one year, in the county of Burlia. In the ensuing years he continued the prosecution with such unremitting zeal, that many fled from the country." (Pages 177, 178.) In this connection the author tells of much more, such as that, "Forty-eight witches were burned at Ravensburgh within four years," etc.; but as we can give only a few passages, we will proceed to the next.

Writing of witchcraft in England, he pens these words: "The existence of witchcraft was, no doubt, received and credited in England, as in the countries on the Continent, and originally punished accordingly. But after the fourteenth century, the practices which fell under such a description were thought unworthy of any peculiar animadversion, unless they were connected with something which would have been of itself a capital crime, by whatever means it had been either essayed or accomplished. Thus, the supposed paction between a witch and the demon was perhaps deemed in itself to have terrors enough to prevent its becoming an ordinary crime, and was not, therefore, visited with any statutory penalty.

But to attempt or execute bodily harm to others through means of evil spirits, or, in a word, by the black art, was actionable at common law as much as if the party accused had done the same harm with an arrow or pistol-shot. The destruction or abstraction of goods by the like instruments, supposing the charge proved, would, in like manner, be punishable. *A fortiori*, the consulting soothsayers, familiar spirits, or the like, and the obtaining and circulating pretended prophecies, to the unsettlement of the state, and the endangering of the king's title, is yet a higher degree of guilt. And it may be remarked, that the inquiry into the date of the king's life bears a close affinity with the desiring or compassing the death of the sovereign, which is the essence of high treason. Upon such charges, repeated trials took place in the courts of the English, and condemnations were pronounced, with sufficient justice, no doubt, where the connection between the resort to sorcerers and the design to perpetrate a felony could be clearly proved. We would not, indeed, be disposed to go the length of so high an authority as Selden, who pronounces, (in his *Table-talk*), that if a man heartily believed that he could take the life of another by waving his hat three times and crying, Buzz! and should, under this fixed opinion, wave his hat and cry, Buzz! accordingly, he ought to be executed as a



murderer. But a false prophecy of the king's death is not to be dealt with exactly on the usual principle; because, however idle in itself, the promulgation of such a prediction has, in times such as we are speaking of, a strong tendency to work its completion." (Pages 193, 194.)

The same author tells us how witchcraft was regarded by the Catholics, the Calvinists, the Church of England, and the Lutherans, in the sixteenth century. He then informs us that the Calvinists gained superiority over the other sects, and thereupon pushed the law against witchcraft, sufficiently bloody in itself, to more violent extremes. They had those who, bearing the title of "Witch-finder-General," traveled through the various counties to find and examine witches, and who inflicted the most unheard-of tortures upon miserable and deluded wretches, compelling them to confess matters both absurd and impossible; and strange as it may seem, such men as the wise and pious Richard Baxter were engaged in these things. According to Scott, in 1663, one Julian Coxe was convicted and executed upon the testimony of a huntsman, who gave in on oath that he put his hounds upon a hare, and coming up to the spot where he saw them mouth her, there he found on the other side of a bush Julian Coxe lying panting and breathless, in such a manner as to convince him that

she had been the creature which afforded him the course, and the next year Sir Matthew Hale, the profound jurist, presided at a similar trial, in consequence of which two individuals were hanged.

In the early days of the New England States of America, witchcraft, in all its absurd features, prevailed. The Presbyterians and Calvinists brought with them from the Old World not only their bigoted and intolerant\* zeal for religion, but also their superstition and their belief in sorcerers and witches. They believed that the devil, combined with sorcerers and witches, had power to inflict torture and death upon old and young.

The first case of witchcraft on record as occur-

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\* According to their own testimony, the Presbyterians and Calvinists have ever been intolerant. In a History of the Westminster Assembly of Divines, a book put forth in 1841, by the Presbyterian Board of Publication, and published in Philadelphia by James Russell, Publishing Agent, we find in the fifteenth chapter, which treats in part of the disputes about Toleration and Uniformity, this language: "The Presbyterians, in both kingdoms, (England and Scotland,) were zealous opposers of toleration." . . . "The high ground taken by the Presbyterians on this subject was very injurious to them, and rendered them unpopular with many, who now saw that the contest was not for *liberty*, but for *power*; and that all the benefit likely to arise from the change, was to wear the yoke of Presbyterian instead of Episcopal uniformity." (Pp. 126, 127.)

ring in America, was in the family of one John Goodwin. The eldest of his children had a quarrel with the washer-woman about some missing linen. The mother of the washer-woman, whose name was Glover, gave this girl who accused her daughter an angry abuse, and in a short time thereafter, the girl, with the other three children of the household, were afflicted in such a manner that the neighbors concluded they were *bewitched!* These children, laboring under strange convulsions and tortures, accused this old mother of being present with them, increasing their maladies and sufferings; and she was thereupon tried, condemned, and executed. This was but the beginning: numerous cases followed at Salem and other places.

In 1848, in the town of Arcadia,\* county of Wayne, and State of New York, there originated a species of necromancy, generally called spirit-

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\*In a work bearing the title of *Modern Spiritualism, its Facts and Fanaticisms*, by E. W. Capron, we are informed that the house at which the manifestations commenced stands among a cluster of houses known by the name of Hydesville, in the town of Arcadia, county of Wayne, and State of New York. This house was occupied at the time by one John D. Fox and his family. It appears, however, from the same work, that the first public investigations of the subject of any note, were made in the city of Rochester, in the State of New York, in November, 1849.

rappings, which prevailed for a time very extensively, fostering and living by infidelity and fanaticism. Of late it has subsided, but there is yet a party of respectable numbers who hold its doctrines and engage in its performances. Among other things which they maintain, they profess to receive messages from departed spirits. They carry on their communications with the spirits of the dead in the following manner: There are among them those whom they call mediums.\* When they wish to converse with a deceased person, one or more of these mediums, with others of this persuasion, gather around a suitable table and lay their hands upon it. Soon the table begins to move. They then propound to the departed spirit with whom they wish to commune, questions upon which they desire information, and the spirit gives answers by certain raps of the table. This piece of deception—for such it is—may be classed with sleight of hand, ventriloquism, etc.

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\* These wonder-workers in this rapping art have rapping-mediums, writing-mediums, and speaking-mediums. They profess to receive written communications through these writing-mediums by the use of the alphabet, and they have exhibited some wonderful specimens of what they call spirit-writing, which they claim to have been made by the spirits of the dead, without the agency of any medium except an interpreter of what had been written.

Such are some of the absurdities into which men are led by these false and superstitious opinions.

We know of no text of Scripture relied on to prove the superstitious notion that the soul dwells about the grave where the body is deposited, except the passages supposed to give countenance to the claims and works of witches, such, for instance, as the account of Samuel appearing to Saul when the witch of Endor was trying her incantations. As we have already said that there is nothing in the Bible to support the claims of witchcraft, we will only add here that the appearance of Samuel was a special case under the ordering of God, and that the history does not prove that the grave was the constant or frequent abode of the soul of Samuel, nor that the woman of Endor had power over his soul to call him forth with her enchantments.

Why should the soul of the ungodly, a vessel of wrath fitted to destruction, in which there is a fearful looking-for of fiery indignation, and upon which has settled the dark cloud of despair, as is the case when the Maker and Judge of all calls it out of the body, take up its abode about the grave? Doubtless it would prefer to linger there, but no power can arrest it in its downward course to its own place in the hell appointed for the devil and his angels. Why should the soul of the righteous, when released from its mortal tene-

ment, take up its abode in the region and shadow of death and dwell among tombs, where there is naught but skulls and bones, corruption and worms, while heaven, with its bright angels, streams of bliss, mansions of light, holy song, immortal melody, and crowns and palms, invites it up thither? The soul of the saint, as she nears the boundary between this and the "better land," and spreads her pinions for that sublime flight which is to take her to the city of God, may shout, "Almost home!" for soon, yes, very soon, she will be there.

We may now turn our attention for a time to the subject of metempsychosis. That the soul passes from one body to another, inhabiting, in successive transmigrations, the bodies of different beasts, birds, fishes, etc., has been believed, at least from the days of Pythagoras, who taught that the soul was sent into other bodies for the punishment of sin committed in a previous state. It is thought that some of the Jews believed in the doctrine of transmigration. The following is quoted from the Book of the Wisdom of Solomon, in proof that the author held this doctrine: "Yea rather, being good, I came into a body undefiled," (viii. 20,) while this, from the Gospel of Matthew, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets," (xvi. 14,) is adduced to

show that at the time of Christ's ministry, this doctrine prevailed among the Jews to a considerable extent. The question, "Master, who did sin, this man or his parents, that he was born blind?" (John ix. 2,) being asked by the disciples, is thought to show that they believed the dogma of metempsychosis. In fact, theologians and historians say that the Pharisees, a large and powerful sect among the Jews, held this as one of the articles of their creed. Josephus, speaking of this sect, says: "They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." (Antiq. of the Jews, B. xviii., chap. i., sec. 3.) Again, "They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies, but that the souls of bad men are subject to eternal punishment." (Wars of the Jews, B. ii., chap. viii., sec. 14.) Mr. Richard Watson, however, adopts as reasonable the opinion that the Pharisees only held the doctrine of the resurrection in a proper sense, and that this is all Josephus teaches. Dr. Adam Clarke, after stating that the Pharisees did believe in metempsychosis, says: "But it is very likely that Jose-

phus has not told the *whole truth* here, and that the doctrine of the Pharisees on this subject was nearly the same with that of the papists on *purgatory*."

The doctrine of metempsychosis has flourished in Asia from age to age, and it is one of the prominent articles of the Hindoo religion at the present day. It is interwoven with the mass of absurdities which the Hindoos in their blindness maintain. We cannot give a concise or extended account of their religion, but only a synopsis bearing upon this point: Brahm is a spirit—the supreme, omnipresent, and eternal God—from whom all things emanate, and in whom all things are to merge—he is to absorb all gods and all things. The soul is a part of God: every soul has lived from the time the present race of beings sprang into existence—has been passing by successive deaths and births into different forms and bodies—this is to continue indefinitely. Though it is a great calamity to dwell in a material body, by this transmigration from body to body, sins are to be atoned for, all defilements removed, and the soul pass into its much-desired, highest, and final state—absorbed into Deity.

This dogma, like almost all other false theories in religion, originated in, and is supported by, false views of the nature of the soul, and the



means of obtaining exemption from native guilt and defilement. Ignorant of the origin, individuality, and immortality of the soul, and of justifying and cleansing by the blood of Jesus, heathen philosophers and pagan nations have fallen blindly into this vain and senseless idea. There is no necessity in the economy of God for the soul to leave its original body and reappear in some other, for he punishes in another manner whom he punishes, and cleanses by other means whom he cleanses; and besides, this connection of the human soul and the body of a beast is uncongenial. What concord hath an immortal and intelligent spirit with the body of a lion, bear, hog, vulture, or whale? As soon should we expect Wisdom, who in her prudence and goodness has power to form a body undefiled and beautiful, and who dwells with delight only in houses polished with stones and garnished with pearls and tapestry, to abide with indolence, filth, and deformity, as for an immortal and blood-bought spirit to live and act in a vile and hideous beast of prey.

Nay, Christian, when thy soul passes from its present body, it will go to God to receive its final reward and to wait the resurrection of its sleeping dust.

## CHAPTER V.

## OF PURGATORY.

IN the order which we purpose following, we now enter upon the subject of purgatory, which, in the very nature, is connected with penance, the extension of probation into the future state, and the offering of prayers, alms, and masses \*

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\* Giving us a definition, Dr. Challoner says: "The mass is the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of the same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same to the end of the world." (Catholic Christian Instructed, p. 89.)

It is claimed by the Church of Rome that the mass is properly a sacrifice, and propitiatory for obtaining remission of sins, and also, that it is the same as the sacrifice made by Christ upon the cross. To the interrogatory, "Is the sacrifice of the cross and that of the eucharist the same sacrifice, or two distinct sacrifices?" Challoner answers:

"It is the same sacrifice—because the victim is the self-same, viz., Jesus Christ; and the priest or principal

for the dead. The Roman Catholic Church maintains that there is, in addition to heaven and hell,

offerer is also the self-same Jesus Christ: it was he that offered himself upon the cross: it is he that offers himself upon the altar." (P. 92.)

The priests, claiming that this their sacrifice is essential for, and beneficial to, the dead, offer masses for them. We cite from the Missal a part of the ceremonies used in commemoration of the faithful dead, and at the burial of the dead, and at the anniversary of their burial:

"Requiem æternam dona eis, Domine: et lux perpetua luceat eis."

"Fidelium, Deus, omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patre," etc.

"Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum."

"Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael representet eas in lucem sanctam: quam olim Abrahæ promissisti, et semini ejus."

"Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus; fac eas, Domine, de morte transire ad vitam."

"Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui, *N.*, quam hodie de hoc sæculo migrare jussisti; ut non tradas eam in manus inimici, neque obliviscaris in finem; sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduci; ut,

a third place, which she calls purgatory, in which some souls at death, not in a state re-

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quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat.”

“Deus indulgentiarum, Domine, da animabus famulorum famularumque tuarum, quorum anniversarium depositionis diem commemoramus, refrigerii sedem, quietis beatitudinem, et luminis claritatem.”

From what is here given out of the Missal, it is seen that Jesus Christ is offered by the priest as a sacrifice for the dead, and in presenting this offering prayers are made for them. God is entreated to give to the dead eternal peace, and to let perpetual light shine upon them—to grant to the souls departed the remission of all their sins, and to obtain the indulgence which they have always desired in their pious supplications; God is entreated to grant that they may be delivered from the pains of the infernal regions, and that they may be kept from falling into darkness. The omnipotent God is besought to undertake for these souls, and to cause them to pass over from death unto life.

In the service on the day of burial, it is prayed that the soul just migrated from this world may not be delivered to the enemy, but be carried by the angels to paradise; that through the pious offerings made in its behalf, it may enter upon eternal rest; that, being by the sacrifices offered for it purged and freed from sins, it may receive indulgence and everlasting rest.

In the services performed in commemoration of the burial of the dead, the Lord is entreated to pour upon the souls of his servants the perennial dew of his pity, and consider them worthy to be placed among the elect and holy ones; that if any earthly defilements cleave to

quiring them to be sent to hell, and not permitting them to enter heaven, are put, and for

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their souls, they may, through pity and remission, be blotted out.

That the mass depends upon transubstantiation, which is an absurdity, is a capital objection against it. That Jesus is really and literally present in the eucharist—that the consecrated bread and wine are the real body and blood, soul and divinity, of Christ—is contrary to both Scripture and reason. The senses of the communicant demur to such a doctrine. The bread and wine used in the sacrament possess and retain all the properties of bread and wine, and there are no other properties imparted to them. They look like, feel like, smell like, and taste like bread and wine, and are only the chosen signs or representatives of the body and blood of Christ, which were broken and shed for the remission of sins. Neither receiving communicant nor officiating priest can turn bread and wine into the body and blood of the Son of God. Neither man nor God can change bread or any other material substance into Jesus Christ. It is as impossible for God to make Jesus Christ out of a wafer or other substance, as it is for him to lie. It is as impossible as it is for a created, divine, eternal person to exist.

Again, Christ cannot and need not be offered as a sacrifice more than once. He has not authorized any one to offer him as a sacrifice either bloodily or mystically. He offered himself a sacrifice once on the cross. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." "So Christ was once offered to bear

a time detained, for the purpose of being purged from the defilements of sin, and paying the debt of guilt which is against them. Protestants are charged on all occasions by Roman Catholics with *misrepresenting* their faith and doctrines. Discouraging of the father of lies, they tell us he is the author of *misrepresenting*. They tell us what every one knew before, that Christ, his apostles, and the early Christians were misrepresented, persecuted, slandered, and put to death; and then claim what we are not so ready to admit, that they, for the sake of their piety and holy doctrines, have endured, and are still enduring, like misrepresentations, slanders, etc., from Protestants. These papists are not exactly willing to own their absurd doctrines and practices before an enlightened Protestant public, and the only way in which they can keep themselves in countenance, is to raise the cry that they are misrepresented by evil heretics, who are instigated by the father of lies. Now it is not

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the sins of many." "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Epistle to the Hebrews.)

The condition of the dead is such that no mass, or offering whatsoever, made by the living, can benefit their souls. If it were right and beneficial to offer masses for the living, which it is not, it would nevertheless be wrong and of no avail to offer them for the dead.

our object, either by concealing, misstating, insinuating, or in any other way to misrepresent any point of doctrine. We would make fair, candid, correct, and truthful statements in all points, not desiring an undue advantage of even an enemy. "Truth is mighty, and will prevail." That we may not be obnoxious to this charge of misrepresenting, and that the subject may be placed clearly before the reader, we shall quote extensively from Roman Catholic authors. They shall speak for themselves.

Our first quotation is from Cardinal Wiseman's "Lectures on the Principal Doctrines and Practices of the Catholic Church," a work which the American publishers say "will always be a standard reference on these subjects, useful alike to the members of the true Church and to her adversaries." Here is the quotation :

"From this subject of satisfaction I naturally proceed to the consideration of another topic intimately connected with it, the Catholic doctrine of purgatory. I have often had occasion to remark how every portion of the Catholic doctrine is in accordance with the rest, and what complete harmony reigns between one dogma and another; and this position seems here well illustrated. On the other hand, no doctrine has been so often held up to public dislike—although it is difficult to say why—

than the doctrine of purgatory, which follows, as a consequence or corollary, from that of which I have just treated, so much so that the Catholic doctrine of satisfaction would be incomplete without it. The idea that God requires satisfaction, and will punish sin, would not go to its farthest and necessary consequence, if we did not believe that the sinner may be so punished in another world as not to be wholly and eternally cast away from God.

“I have said that I know not why this doctrine is so often held up to public odium, for it is difficult to see what there is in it to make it so apt and popular a handle for abuse against the Catholic religion. I am at a loss to conceive what can be considered in it repugnant to the justice of God, or to the ordinary ways of providence; what can be found therein opposed to the moral law in the remotest degree. The idea that God, besides condemning some to eternal punishment, and receiving others into eternal glory, should have been pleased to appoint a middle and temporary state, in which those who are not sufficiently guilty for the severer condemnation, nor sufficiently pure to enjoy the vision of his face, are for a time punished and purged, so as to be qualified for this blessing, assuredly contains nothing but what is most accordant with all we can conceive of his justice.



No one will venture to assert that all sins are equal before God—that there is no difference between those cold-blooded and deliberate acts of crime which the hardened villain perpetrates, and those smaller and daily transgressions into which we habitually and almost inadvertently fall. At the same time we know that God cannot bear to look on iniquity, however small; that he requires whatever comes into his presence to be perfectly pure and worthy of him; and we might rationally conclude that there should be some means whereby they who are in the middle state of offense, between deep and deadly transgressions on the one hand, and a state of perfect purity and holiness on the other, may be dealt with according to the just measure of his justice. What, then, in God's name, is there in this doctrine, viewed simply in itself, that can make it so popular a theme of declamation against the Catholics? The *anti-scriptural* doctrine of purgatory, as it is termed, is more frequently than almost any other of our less important dogmas the theme of obloquy and misrepresentation! It seems to be fancied, in some way or other, that it is an instrument either for benefiting the clergy, or for enabling them to work on the fears of the people; that the terror of purgatory is somewhat a means of strengthening the arm of the Church over

its subjects; but in what way, it is impossible for any Catholic, who knows our practice and belief, possibly to conceive.

“I have more than once commented on the incorrectness of that method of arguing which demands that we prove every one of our doctrines individually from the Scriptures. I occupied myself, during my first course of lectures, in demonstrating the Catholic principle of faith, that the Church of Christ was constituted by him the depositary of his truths, and that, although many were recorded in his holy word, still many were committed to traditional keeping, and that Christ himself has faithfully promised to teach in his Church, and has thus secured her from error. It is on this authority that the Catholic grounds his belief in the doctrine of purgatory; yet, not so but that its principle is laid down, indirectly at least, in the word of God. To examine fully the proofs of this doctrine, it is necessary to connect it with another Catholic practice, that of praying for the dead; for this practice, as we shall see, is essentially based on the belief in purgatory; and consequently, the principles of both are intimately connected together. Why does the Catholic pray for his departed friend, but that he fears, lest, not having died in so pure a state as to have been immediately admitted to the sight of God,

he may be enduring that punishment which God has awarded after the forgiveness of his sins; and believes that, through the intercession of his brethren, he may be released from that distressing situation? I have no hesitation in saying that the two doctrines go so completely together, that if we succeed in demonstrating the one, the other necessarily follows. For, if we prove that it has always been the belief in the Church of Christ that they who are departed may be benefited by our prayers, and brought to the sight of God, while at the same time it has no less been its universal belief that they who had incurred eternal punishment could not be released from it, assuredly we have the same system as ours—that there was a middle state wherein the face of God was not enjoyed, and yet eternal punishment was not suffered. And, in fact, we shall see how the two are spoken of in common in those passages of the oldest writers, on praying for the departed, wherein reasons are given for the practice; for they assure us that by such prayers we are able to release them from a state of suffering.” (Lecture xi., on Satisfaction and Purgatory, pp. 44, 45, 46.)

The reader will remember that we are giving here the doctrines of the Church of Rome from her own authors. “In the mouth of two or

three witnesses shall every word be established." The requisite testimony is at our command. From "The Catholic Christian Instructed," by the Rt. Rev. Dr. Challoner, we take the following:

"Q. But are not they that have passed this mortal life arrived to an unchangeable state of happiness or misery, so that they either want not our prayers, or cannot be bettered by them?

"A. Some there are, though I fear but few, that have before their death so fully cleared all accounts with the Divine Majesty, and washed away all their stains in the blood of the Lamb, as to go straight to heaven after death; and such as those stand not in need of our prayers. Others there are, and their numbers are very great, who die in the guilt of deadly sin, and such as these go straight to hell, like the rich glutton in the gospel—St. Luke xvi.—and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians who, when they die, are neither so perfectly pure and clean as to exempt them from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin. Now such as these the Church believes to be for a time in a middle state, which we call purgatory; and these are they who are capable of receiving benefit by our prayers. For, though we pray

for all that die in the communion of the Church, because we do not certainly know the particular state in which each one dies, yet we are sensible that our prayers are available for those only that are in this middle state.

“Q. But what grounds have we to believe that there is any such place as a purgatory, or middle state of souls ?

“A. We have the strongest grounds imaginable from all kind of arguments, from Scripture, from perpetual tradition, from the authority and declaration of the Church of God, and from reason.” (Ch. xiv. of Prayers for the Dead, and of Purgatory, p. 146.)

As it will doubtless be acceptable to the reader, we will give here a quotation from another author; and we do this in great confidence, as he writes for the avowed purpose of giving a true representation of the doctrines of the Roman Catholic Church, and of defending her against the malicious attacks and vile slanders of her inveterate enemies. The passage, which is taken from “The Papist Misrepresented and Truly Represented,” by the Rev. John Gother, contains the arguments and proofs by which the doctrine of purgatory is supposed to be sustained. On this account we would prefer to reserve it for a future place, but as it gives the correct views of the papists in a manner

which we cannot misunderstand, we need it here, and here it is :

“The papist, *truly represented*, believes it damnable to admit of any thing for faith that is contrary to reason, the word of God, and all antiquity; but that the being of a third place called purgatory, is so far from being contrary to all or any of these, that it is attested, confirmed, and established by them all. It is expressly taught in the second of Maccabees—chap. xii.—where money was sent to Jerusalem for sacrifice to be offered for the slain, and it is recommended as holy and wholesome to pray for the dead, that they may be loosed from their sins. Now these two books of Maccabees were certainly held in great veneration by all antiquity, and, as St. Augustine informs us, were then accounted canonical by the Church. The being also of a third place is plainly intimated by our Saviour—Matt. xii. 32—where he says, *Whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* By which words Christ evidently supposes that though these shall not, yet some sins are forgiven in the world to come; which, since it cannot be in heaven, where no sin can enter, nor in hell, where there is no remission, it must necessarily be in some middle state; and in this sense it was understood by

St. Augustine above thirteen hundred years ago. So also by St. Gregory the Great. In the same manner does St. Augustine understand those words of St. Paul—1 Cor. iii. 15—*He himself shall be saved: yet so as by fire*, where he thinks him to speak of a purging fire. So the same Father understands that prison of which St. Peter speaks—1 Peter iii. 19—to be some place of temporal chastisement. And if this great Doctor of the Church, in those purer times, found so often in the Bible a place of pains after this life, from whence there was release, how can any one say, without presumption, that the being of a third place is contrary to the word of God? Neither can the antiquity of this doctrine be more justly called in question, of which is found so early mention, not only by this holy Father, but by divers others his predecessors, who came not long after the apostles, and were the best witnesses of their doctrine. And as for the reasonableness of this tenet, his reason convinces him—1st. That every sin, how slight soever, though no more than an idle word, as it is an offense to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here. 2d. That such small sins do not deserve eternal punishment. 3d. That few depart this life so pure as to be wholly exempt from spots of this na-

ture, and from every kind of debt due to God's justice. 4th. Therefore that few will escape without suffering something from his justice for such debts which they have carried with them out of this world; according to that rule of divine justice, by which he treats every soul hereafter according to their works, and according to the state in which he finds them in death. Thus his reason convinces him that there must be some third place; for, since the infinite goodness of God can admit nothing into heaven which is not clean, and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss, who as yet are not out of debt, but have something in justice to suffer, there must of necessity be some place or state where souls departed this life, pardoned as to the eternal guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he knows not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those that are in this place, being the living members of Jesus Christ, are relieved by the prayers of their fellow-members here on earth, as also by alms and masses offered up to God for



their souls. And for such as have no relations or friends to pray for them, or give alms, or procure masses for their relief, they are not neglected by the Church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office." (Pp. 43, 44.)

We have omitted in the above quotation some of the references given by the author.

These passages, taken from writers of the Romish Church, are sufficient to set forth in a true and satisfactory manner her views on this point, and a short review of them shall now be given.

That from Cardinal Wiseman contains the following points of doctrine: 1. Satisfaction by suffering. 2. Some sins are not sufficient to consign to the punishment of hell. 3. Many with the grace of God in them, and the pardon of sins written upon them, die without holiness sufficient to secure an immediate entrance into heaven. 4. There is a middle and temporary place named purgatory, where some individuals are for a time punished and purged. 5. The Church of Rome does not prove every one of her doctrines by the Scriptures. 6. Many doctrines of the Romish Church are traditional. 7. The Church cannot err in her teachings. 8. The doctrine of purgatory is founded upon tradi-

tion and the infallibility of the Church. 9. Offering prayers for the dead is a practice founded upon the belief in purgatory. 10. The doctrine of purgatory and that of praying for the dead stand or fall together. 11. The dead are benefited by the prayers of the living.

That satisfaction can be made to justice by suffering, we deny. There is in sin an infinite and eternal demerit, and consequently we deny that some sins are not sufficient to consign to the punishment of hell. The least sin deserves the greatest wrath and severest punishment known to the law of God. That any, with the grace of God in them and the pardon of their sins written upon them, die without that holiness which secures admittance into the presence of God, we deny. "The blood of Jesus Christ his Son cleanseth from all sin." That there is such a place as purgatory, we of course deny, and therefore deny that any are punished and purged therein. We admit that the Church of Rome teaches that many doctrines are to be taught and believed which cannot be proved, individually, from the Scriptures, but do not admit that she is right in this. We cannot receive any thing upon mere tradition, for we deny the authority thereof. We grant that the Church of Rome claims that she cannot err in her teachings, but we affirm that she can, and

that she has erred and taught some of the most egregious falsehoods. That the doctrine of purgatory is founded upon tradition and the infallibility of the Church, and upon no other authority, we admit. For aught we know, purgatory and praying for the dead stand or fall together—we think they fall together with tradition and the infallibility of Rome! We deny that prayers, alms, and masses offered by the living do the dead any good.

In the questions and answers which we have given from “The Catholic Christian Instructed,” we have the following points of doctrine taught: 1. Some few have so cleared all accounts with God, and so washed themselves in the blood of Jesus, as to go straight to heaven at death. 2. Great numbers die under deadly guilt, and go straight to hell. 3. Many Christians die with some stains of sin upon them, and yet free from the guilt of deadly sin, and are, for a time, in a middle state called purgatory, and that they receive benefit from the prayers of living saints. 4. Scripture, tradition, the authority of the Church, and reason, all sustain the doctrine of purgatory.

All true Christians, when they die, have received the pardon of all their sins, and have been washed in the fountain of Christ’s blood from all defilements, and therefore go straight

to heaven. All who die sinners, die under guilt and condemnation and in unholiness, and go straight to hell. The third and fourth points above given are therefore false.

A brief summary of the paragraph from the last author contains the following: 1. There is a place called hell, in which there is no forgiveness, and some souls are sent directly into it, and shall never be released therefrom. 2. There is a place called heaven, where no sin can enter, and some souls, free from all sin, go directly into it. 3. In many cases some sins, at death, remain unpardoned and some defilements unwashed, which are too small and too slight to demand eternal punishment, and yet sufficient to keep the souls thus unpardoned and unwashed out of heaven, and to demand punishment from the justice of God. 4. There is a third place, called purgatory, in which this punishment will be inflicted, these sins forgiven, these defilements purged away, and the souls therein detained for punishment and purging will then be taken to heaven. 5. Prayers, alms, and masses offered by the living will relieve the dead, and it is the duty of friends, relatives, and the Church to offer these for the departed.

That there is a hell, into which the unconverted and unpardoned are directly sent at death, nevermore to know release, is a solemn and

awful truth. That there is a heaven, into which no sin can enter, and to which the righteous go immediately after death, is a sublime and soul-inspiring fact. But that Christians, who have been justified by faith, and renewed by the washing of regeneration, die under debt to God's justice and with the defilements of sin upon their hearts, is unfounded, unreasonable, unscriptural, and untrue. That there is a third place in the future state, where Christians are punished, and washed, and purged, and where sins are forgiven, and from whence persons emigrate to heaven, the Bible does not teach, and antiquity and priests can never prove.

A farther investigation we reserve for succeeding chapters.

## CHAPTER VI.

## OF PURGATORY.

MAN is under bondage to sin—guilt is written against him—death has passed upon him—his whole nature is out of course—shame is upon his face—misery crowds upon his entire life—he is a child of the devil—an heir of hell! How can sin be removed, guilt canceled, and his nature made to flow back to God? How can he be made a child of God and an heir of heaven? These are questions of great moment: well may they engage the mind of man as they have engaged the mind of Deity! The great and fundamental question in theology is, How can man—guilty man—obtain forgiveness of sins and be saved? Upon this the Christian world has been exercised, and in solving the problem, has committed the most fatal blunders. In connection with this point—*the forgiveness of sins*—the Church of Rome holds doctrines which she connects with purgatory, and which, in order that our subject may be presented in a satisfactory manner, we shall have to discuss here. The

doctrines which cluster around, point to, and find their completion in, purgatory, are so numerous and so grouped together, we scarcely know where or how to begin the investigation, or which to present first.

Papists hold that penance is necessary to the forgiveness of sins—that priests and popes are the vicegerents of God, having authority to forgive sins—that God punishes sins after they are forgiven, both in this world and in the next—and that indulgences can be granted by priests, etc. All these points of doctrine, with others, they have connected with purgatory, closely and intimately, all of which we shall have to consider. Many of these doctrines, we confess, are set forth by Romish authors in a confused and unsatisfactory manner. Many of these authors, as we shall have occasion to show, contradict themselves. That they hold the tenets above stated, we shall be able to demonstrate beyond a doubt from their own standards. That said tenets are absurd and false, we shall attempt to show in confident expectation of success. We shall take up first the subject of penance. It does not enter into our purpose, however, to give all the points in connection with this subject. We shall not stop to inquire as to whether it is a sacrament or not—though it certainly is not—but shall only examine the points in

connection with the forgiveness of sins and purgatory.

According to papists, penance consists in three parts: contrition, or sorrow; confession, or its outward manifestation; and satisfaction. Each and all of these are essential to the forgiveness of sins. To the first part, viz., *contrition, or sorrow*, in and of itself, we have no objection. That it is an essential element in repentance, that God commands all men everywhere to repent, and that he will not forgive sins without it, are Scripture doctrines. But we object to its being elevated into a sacrament, or a part of one, and of being connected with priestly absolution. To the second part, *confession, or the outward manifestation of sorrow* to a priest for the forgiveness of sins, we object, as an infamous falsehood and diabolical evil. Papists deny that they profess to forgive sins, and, also, that they require confession to a priest in the manner attributed to them by Protestants. But they require, their denials and explanations to the contrary notwithstanding, confession to be made of every mortal sin to a priest in secret, and that after the individual making the confession has gone through a rigid preparation and examination of himself, and not only every sin, but the circumstances thereof. They claim that this *confession* was ordained by the law of



God and by Jesus Christ to be necessary to salvation. These points we shall prove from their own authors. First, *they require confession of sins to a priest.* Speaking of what the Church believes and enjoins on this point, Cardinal Wiseman says :

“She maintains, then, that the sinner is bound to manifest his offenses to the pastors of his Church, or rather, to one deputed and authorized by the Church for that purpose; to lay open to him all the secret offenses of his soul, to expose all its wounds, and, in virtue of the authority vested by our blessed Saviour in him, to receive through his hands, on earth, the sentence which is ratified in heaven, of God’s forgiveness.” (Lectures on the Principal Doctrines and Practices of the Catholic Church, Lecture x., p. 15.) In the same Lecture, p. 16, he says: “Allow me now to premise a few remarks on the aptness of such an institution as confession for the ends for which we believe it appointed.” He then goes on to show that it is,

1. *Most conformable to the wants of human nature.*
2. *It is precisely in accordance with the methods always pursued by God for the forgiveness of sins.*
3. *Such an institution is exactly consistent with the entire system of religion established through the new law.*

Dr. Challoner asks this question, “Are Chris-

tians, then, obliged to confess all their sins to the ministers of Christ?" and answers, "They are obliged to confess all such sins as are mortal, or of which they have reason to doubt, lest they may be mortal; but they are not obliged to confess venial sins, because as these do not exclude eternally from the kingdom of heaven, so there is not a strict obligation of having recourse for the remission of them to the keys of the Church." (The Catholic Christian Instructed, pp. 120, 121.) Then he gives the following form of confession: "The penitent, having duly prepared himself by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, kneels down at the confession-chair on one side of the priest, and making the sign of the cross upon himself, asks the priest's blessing, saying, 'Pray, father, give me your blessing.' Then the priest blesses him in the following words: 'The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' After which the penitent says the Confiteor, in Latin, or in English as far as *Mea Culpa*, etc.; and then accuses himself of all his sins, as to the kind, number, and aggravating circumstances; and concludes with this or the like form: 'Of these, and all other sins of

my whole life, I humbly accuse myself; I am heartily sorry for them; I beg pardon of God, and penance and absolution of my ghostly father.' And so he finishes the Confiteor, 'Therefore, I beseech thee,' etc., and then attends to the instructions given by the priest, and humbly accepts the penance enjoined." (Pp. 125, 126.)

The Rev. John Gother declares the belief of the Church thus: "The papist, *truly represented*, believes it damnable in any religion to make gods of men. However, he firmly holds that when Christ, speaking to his apostles, said—John xx. 22—*Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained*; he gave them and their successors, the bishops and priests of the Catholic Church, authority to absolve any truly penitent sinner from his sins. And God, having thus *given them the ministry of reconciliation*, and made *them Christ's legates*—2 Cor. v. 18, 19, 20—*Christ's ministers, and the dispensers of the mysteries of Christ*—1 Cor. iv.—and given them *power that whosoever they loose on earth, shall be loosed in heaven*—Matt. xviii. 18—he undoubtedly believes that whosoever comes to them making a sincere and humble confession of his sins, with a true repentance and a firm purpose of amendment, and a hearty resolution of turning from his evil ways, may from them

receive absolution, by the authority given them from Heaven; and no doubt but God ratifies above the sentence pronounced in that tribunal; *loosing in heaven whatsoever is thus loosed by them on earth.*" (The Papist Misrepresented and Truly Represented. Of Confession, pp. 21, 22.)

It is certain, from these authorities, that the Mother, as she styles herself, enjoins as a duty confession to a priest, and that without this, there is never forgiveness. The sinner, after the most careful and laborious preparation, has to make confession of sins of every kind. That we may have some idea of this matter, we will copy a little from The Manual of Catholic Piety, a work by Rev. Wm. Gahan, professing to contain a selection of fervent prayers, pious reflections, pathetic meditations, and solid instructions, adapted to every state of life. It gives a catalogue of sins to be confessed: 1. "Sins against God." Under this head the individual is to confess sins committed in "Matters of Faith," "of Hope," "of Charity," "of Religion." 2. "Sins against our Neighbor." In this he is to confess sins "In Thoughts, in Words, in Actions, in Omissions." 3. "Sins against Ourselves." Sins to be confessed under this head are committed "by Pride, by Avarice, by Envy, by Impurity, by Words, by Looks, by Actions, by Gluttony, by Sloth." Giving the devotee

of auricular confession instruction on sins committed against ourselves by Impurity, this little book contains this language: "In willfully dwelling upon, or taking pleasure in, unchaste thoughts. [N. B. The penitent must here mention whether these bad thoughts were entertained during a considerable time, and how long; whether they were accompanied with desires of committing the evil; whether they caused irregular motions; whether in a holy place; and finally, whether the objects of the sinful desires were single or married, kindred or relations, or persons consecrated to God.]" (Pp. 66-73.) We forbear to trouble the reader with any thing farther from this work of Piety, though there is much more here as absurd and indecent as the above.

But now where is the testimony that *confession of sins should be made to a priest*? There are certain texts brought forward to prove the power and authority of the priest to forgive sins. These are relied upon to prove this dogma of confession. They shall be examined in the proper place. In addition to these passages, Num. v. 6, 7, Matt. iii. 6, Acts xix. 18, James v. 16, are brought forward as proof-texts, which speak no uncertain language upon this point. These shall be examined here.

"Speak unto the children of Israel, When a man or woman shall commit any sin that men

commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done; and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." (Num. v. 6, 7.) The ingenuity of priests is unsurpassed, and the cunning and sophistry of papists astonishing, but it will take more than a prophet's ken or a seer's vision to find the first syllable in this text concerning auricular confession. The law of God given to the Israelites secured to each individual certain rights and interests. The law contained in the text before us required that if a Hebrew trespassed against his neighbor by invading these rights or injuring these interests, he should make confession thereof, and make amends by restitution, etc. This text would go as far to show the immaculateness of the priesthood of Buddha, or the purity and beauty of the Hindoo mythology, as the abominable confession of the Church of Rome.

"And were baptized of him in Jordan, confessing their sins." (Matt. iii. 6.) John the Baptist, living in the end of a dark and shadowy dispensation, was the messenger of a brighter day, the harbinger of a more glorious dispensation. He heralded the speedy coming of the Messiah, a day of reformation, of baptism with

the Holy Ghost and with fire. He preached repentance as the essential thing in the reception of the Messiah, who was to come suddenly to his temple and set up a kingdom of which there should be no end. In his special work of preparing the people for the kingdom of heaven at hand, he baptized them with water when they gave him evidence of their repentance. The citizens of Jerusalem, and all Judea, and all the region round about Jordan, were baptized by John, while the Pharisees and Sadducees were rejected by him. The evangelist merely states this fact, and gives the reasons why the former were baptized and the latter rejected. Those whom he baptized, when they asked baptism at his hands, acknowledged that they were sinners in need of the salvation of the coming Messiah. The Pharisees and Sadducees did not do this, but came wrapped in their own righteousness, boasting of their ancestry, claiming justification because of their relation to Abraham. They did not give the evidence of their repentance, and they were spurned by the forerunner of the Christ. In the confession made by these individuals whom John baptized, there is nothing akin to the Romish confession. Where is the evidence that this confession *was made in secret?* or that it *was a special naming of every sin?* or that it *was made to a priest?*

“And many that believed came and confessed, and showed their deeds.” (Acts xix. 18.) According to the history which is given in connection with this verse, there were impostors who attempted to practice exorcism in the name of the Lord Jesus in imitation of St. Paul. Amongst these, the sons of one Sceva attempted to cast out an evil spirit in the name of Jesus whom Paul preached. In this they were defeated. The evil spirit refusing to acknowledge them, overcame them, prevailed against them, and they fled, wounded. This defeat of these impostors became notorious—it was known by the Jews and the Greeks dwelling at Ephesus, and was the occasion of magnifying the name of Jesus, and an argument which convinced many, causing them to believe in him. These individuals, when they became thus convinced and believed in the Son of God, came and confessed—not their sins—but their faith in Jesus. There is nothing said here about confessing sins—nothing about confessing them to a priest. Without a better foundation than this text—and it has no better—this heresy of Rome falls without even the semblance of support, and without a single thing upon which to catch.

“Confess your faults one to another, and pray one for another, that ye may be healed.” (James v. 16.) Here is a command given to Christians.



The duty enjoined is to declare their errors or confess their faults to each other. This by no means partakes of the nature of this Romish sacrament. There is no command here to confess to the pastor, deacon, elder, presbyter, bishop, priest, pope, or any other officer or titled dignitary. But the confession enjoined here is a mutual confession—not of constraint—nor to procure the pardon of a priest. It is the duty, as it is the interest, of Christians in mutual confidence to make known to each other their failings and missteps, and in the unity of peace to defend, strengthen, and encourage each other. It is the Christian duty of every follower of Jesus, if he have wronged a brother, to make confession thereof to the brother wronged, and as far as possible to repair the damage. It is the duty of all sinners to make a public confession of Jesus in the sacrament of baptism. Papists may translate, construe, and reconstrue this text, but it does not sustain their dogma of confession. The whole Bible may be searched as it has been, but nothing can be found therein supporting, or even excusing, the doctrine and practice of the Church of Rome in this matter. It is one of her absurd and impious tricks to enrich the priesthood and to enforce her abominations.

In extending the examination of this subject,

a space must be devoted to absolution, as it is linked with confession, and certain scriptures relied on to prove the one are arrayed in support of the other. But what is absolution? If we understand its nature as held and defended by Catholics, it is a subject involving the most important points and the most stupendous consequences—such as the authority and work of the priesthood, the relations of the sinner to his God, and the conditions of his pardon and salvation. To place the subject before us in the quickest possible time and the clearest imaginable light, we will let the papists instruct us, stating first, as briefly as possible, what we understand absolution to be, and what are the claims of Rome in conjunction therewith. As nearly as we can tell, absolution, according to the Church of Rome, is an ordinance in which the priest forgives the sins of contrite and confessing sinners. Priests teach that they can and do forgive sins, yet they would make you believe that they only profess to declare or pronounce that sins are forgiven, and not that they actually forgive them. Let the reader examine this passage from one of their authors already quoted: “We believe that sin is forgiven and can be forgiven by God alone—we believe, moreover, that in the interior justification of the sinner, it is only God that has any part; for it is only

through his grace as the instrument, and through the redemption of Christ as the origin of grace and forgiveness, that justification can be wrought. And, in fact, no fasting, no prayers, no alms-deeds, no work that we can conceive to be done by man, however protracted, however extensive or rigorous they may be, can, according to the Catholic doctrine, have the most infinitesimal weight for obtaining the remission of sin, or of the eternal punishment allotted to it. This constitutes the essence of forgiveness, of justification, and in it we hold that man of himself has no power." (Lectures on the Principal Doctrines and Practices of the Catholic Church. Lect. xi., p. 35.) No one, after reading this extract, would imagine that the author claimed the right and professed to have power to forgive sins, unless he should suppose him to be God. But by this very book from which this extract is taken, we will now show that both the author and his Church make this very claim. In his tenth lecture this high author says :

"Now, after these remarks, which I trust will have prepared the way, I proceed to the grounds of our doctrine, that there is a power of forgiving sins in the Church, such as necessarily requires the manifestation even of hidden transgressions, and that it was so established by Christ himself.

"The words of my text are the primary and

principal foundation on which we rest. I need hardly observe that, as in the old law, a confession or manifestation of sins was appointed among the means of obtaining forgiveness, so there are allusions, in the new, to a similar practice, sufficient to continue its recollection with the early Christians, and make them conclude that Providence had not completely broken up the system it had till then pursued. They were told to confess their sins to one another. It is very true that this text is vague—it does not say, Confess your sins to the priest, nor to any private individual; although the mention of the priests of the Church, in the preceding verses, might naturally suggest the idea of their being a special party to the act. Farther, the words, ‘Confess your sins one to another,’ seem to command more than a general declaration of guilt, or the saying what even the most hardened sinner, when all around him are joining in it, will not refuse to repeat, ‘I have sinned before God.’ They seem to imply a more peculiar communication between one member of the Church and another. At any rate, they serve to prove that the manifestation of sin is not of modern date, and to refute the objection that there is nothing in the New Testament to show this natural, obvious method of obtaining relief, to exist in the law of Christ.

“But in the text which I have prefixed to this discourse, have we not something far more specific? Christ was not addressing his flock in general, but was giving a special charge to the apostles; in other words, to the pastors of the Church; because I have before shown you that when a command was given to the apostles, not of especial privilege, such as that of working miracles, but one connected with the welfare and salvation of the flock, it became a perpetual institution, to be continued in the Church. What does he tell them? ‘Whose sins ye shall forgive, they are forgiven them; and whose sins ye retain, they are retained.’ Here is a power, in the first place, truly to forgive sins. For this expression, ‘to forgive sins,’ in the New Testament always signifies truly and really to clear the sinner of guilt against God. ‘Many sins are forgiven her,’ says our Saviour of Magdalen. What does this mean? Surely that she was purged, cleansed from sin. Those who heard the words so understood them, for they said: ‘Who is this that forgiveth sins also?’ They considered the privilege which our Saviour here claimed as superior to the power which he really possessed, though this embraced the working of miracles. Such an idea could only have been entertained of the right actually to remit or pardon an offense against God. That it was

so, and moreover that they attributed a correct meaning to his words, appears not only from the parable of a debtor, which he applied to her case, but by the words which he actually addressed to her; for, first he said, 'Thy sins are forgiven thee;' and then, 'Go in peace'—words of comfortable assurance, which must have led her to believe that she was fully pardoned. Again, our Lord speaks to the paralytic as follows: 'Be of good heart, son, thy sins are forgiven thee.' Those who heard him in this case went farther than in the other, and 'said within themselves, He blasphemeth'—they considered it an assumption of a privilege belonging to God alone; they understood his words in their primary, obvious meaning, of remitting sins committed against the Almighty; and our Saviour confirms them in this interpretation by the words that follow: 'Which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? but that you may know that the Son of man hath power on earth to forgive sins,' etc. To 'forgive sins,' therefore, signifies in the gospel to pardon, to absolve, or to cleanse the soul from sin. But all this reasoning is superfluous, if we treat with those who adhere to the Anglican Church; for their service for the Visitation of the Sick directs the clergyman to say, in the very words which we use, 'By his (Christ's) authority, I absolve

thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

“The apostles, then, and their successors, received this authority; consequently, to them was given a power to absolve, or to cleanse the soul from its sins. There is another power also given—that of retaining sins. What is the meaning of this? Clearly the power of refusing to forgive them. Now, all this clearly implies—for the promise is annexed, that what sins Christ's lawful ministers retained on earth, are retained in heaven—that there is no other means of obtaining forgiveness, save through them; for the forgiveness of heaven is made to depend upon that which they give on earth; and those are not to be pardoned there, whose sins they retain. Now, were a judge sent forth with this assurance, that whomsoever he should acquit, that person should go free; but that any one to whom he should refuse pardon, should be considered as not forgiven, would this not imply that no forgiveness was to be obtained except through him? And would not the commission otherwise be a nullity, an insult, and a mockery? For, would it not be an insult and a mockery of his authority if another commission, totally unconnected with his tribunal, was at the very same time issued with equal power to pardon or punish delinquents, if there were other means of forgiveness over

which his award had no control? Not merely, therefore, a power to forgive sins is given in our commission, but such a power as excludes every other instrument or means of forgiveness in the new law. In fact, when Christ appoints any institution, for objects solely dependent on his will, that very fact excludes all other ordinary means. When he instituted baptism as a means of washing away original sin, that very institution excluded any other way of obtaining that benefit. In still stronger manner, then, does the commission here given constitute the exclusive means of forgiveness in the ordinary course of God's dealings; for not only does it leave this to be deduced by inference, but, as we have seen, it positively so enacts, by limiting forgiveness in heaven to the concession of it here below by those to whom it is intrusted.

“But what must be the character of that power? Can you suppose that a judge would be sent out with a commission to go through the country, so that all whom he sentenced should be punished accordingly, and those whom he acquitted should be pardoned; and understand that this discretionary power, lodged in his hands, could be properly discharged by his going into the prisons, and saying to one man, ‘You are acquitted,’ to another, ‘You must be punished,’ to a third, ‘You I pronounce guilty,’



and to a fourth, 'You I declare innocent,' without investigation in their respective cases, without having the slightest ground for passing sentence of absolution upon the one, or of condemnation upon the other? Does not this twofold authority imply the necessity of knowing the grounds of each individual case? Does it not suppose that the entire cause must be laid before the judge, and that he must examine into it, and pronounce sentence consistently with the evidence before him? And can we then believe that our Saviour gave this twofold office as the only means of obtaining pardon to the priests of his Church, and does not hold them bound to decide according to the respective merit of each case? Does he not necessarily mean, that if the Church retain or forgive, it must have motives for so doing? And how can we suppose these to be obtained, but by the case being laid before the judge? And who is able to do that but the offender alone? Therefore does the commission itself imply, that whoever seeks, through this only channel, forgiveness, must manifest the guilt which he has committed. He must bring the whole cause under the notice of his judge, and only upon his complete hearing can the proper sentence be pronounced.

“This is the groundwork in Scripture of the Catholic doctrine, that sin is to be forgiven by

the pastors of the Church, in consequence of the institution of Christ, who has herein appointed them as his judges, vicegerents, and ministers; and that, to obtain this forgiveness, it is necessary to lay the case—in other words, all our transgressions—before him who is intrusted with the responsibility of the sentence pronounced.” (Pp. 18–22.)

Notwithstanding Cardinal Wiseman contradicts himself, we cannot mistake the nature, and use, and importance of absolution as here set forth by him. That his contradiction may be immediately before our eyes, let us group together as closely as possible a few sentences from the above quotations. “*There is a power of forgiving sins in the Church.*” Christ was giving a special charge to the apostles. “What does he tell them? ‘Whose sins ye shall forgive, they are forgiven them; and whose sins ye retain, they are retained.’ *Here is a power, in the first place, truly to forgive sins.*” The apostles have power of retaining sins. “What is the meaning of this? *Clearly, the power of refusing to forgive them.* Now all this clearly implies—for the promise is annexed, that what sins Christ’s lawful ministers retained on earth, are retained in heaven—that *there is no other means of obtaining forgiveness, save through them.*” “*We believe that sin is forgiven and can be forgiven by God alone.*” This last

sentence—how does it agree with the former ones? The infallibility of the Church, the authority of tradition, the power of popes, the rights of priests, the necessity of absolution, the benefits of indulgences, the saving work of purgatory, and all the rest may be talked of with eloquence, and clothed in the richest beauties of rhetoric, but can never reconcile them. When it is demonstrated that darkness is light, that nothing is something, that evil is good, that two bodies can occupy the same space at the same time, that God and the pope are one, contradictions may be reconciled, but not the language and teachings of this dignitary of Rome.

The Rt. Rev. John Milner, a man of great authority with Romanists, may now be heard on this dogma. We cannot tell, however, why he is so much honored, and appealed to with so much confidence, unless it be for his glaring perversions and unmitigated falsehoods. We have never read any author, Christian or infidel, who has so little regard for the truth. In his letter on Absolution from Sin, after referring to the representations given of the teachings of the Church of Rome, by Rev. C. De Coetlogan, Bishop Porteus, and others, and after telling us what the Council of Trent teaches, and trying to refute—if it can be called an attempt at refutation—the exposition given of John xx. 22, 23,

by Bishop Porteus, in which he (Milner) heaps up a mass about Chillingworth, Luther, Lutherans, the Church of England, Calvin, and others, holding and defending the Romish views and practice of confession and absolution, he gives us this language :

“I have signified that there are other passages of Scripture besides that quoted above from John xx., in proof of the authority exercised by the Catholic Church in the forgiveness of sins ; such as Matt. xvi. 19, where Christ gives the keys of the kingdom of heaven to Peter ; and chap. xviii. 18, where he declares to all his apostles, ‘Verily, I say unto you, whatsoever you shall bind on earth, shall be bound in heaven ; and whatsoever you shall loose on earth, shall be loosed in heaven.’ . . . . .

I say nothing of the incalculable advantage it is to the sinner, in the business of his conversion, to have a confidential and experienced pastor to withdraw the veils behind which self-love is apt to conceal his favorite passions and worse crimes, and to expose to him the enormity of his guilt, of which before he had perhaps but an imperfect notion, and to prescribe to him the proper remedies for his entire spiritual cure. After all, it is for the holy Catholic Church, with whom the word of God and the sacraments were deposited by her divine spouse, Jesus Christ, to

explain the sense of the former, and the constituents of the latter; and this Church has uniformly taught, that confession, and the priest's absolution, where they can be had, are required for the pardon of the penitent sinner, as well as contrition and a firm purpose of amendment." (The End of Religious Controversy. Pp. 251-253.) This author but corroborates what has before been said.

A quotation from one other authority will suffice on this subject, in which it is treated in a clear and concise manner:

"Q. How do you prove that the ministers of God have any such power as to absolve sinners from their sins?

"A. I prove it from St. John xx. 22, 23, where Christ said to his ministers, 'Receive ye the Holy Ghost: whose sins soever ye forgive, they are forgiven unto them; and whose sins soever ye retain, they are retained;' and St. Matt. xviii. 18, 'Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.'

"Q. But was this power given to any besides the apostles?

"A. It was certainly given to them and to their successors to the end of the world, no less than the commission of preaching, baptizing, etc.,

which, though addressed to the apostles, was certainly designed to continue with their successors, the pastors of the Church, for ever, according to that of Christ—Matt. xxviii. 20—‘Lo, I am with you always, even till the end of the world.’ And so the Protestant Church understands these texts, in the order for the Visitation of the Sick, in the Common Prayer-book, where she prescribes a form of absolution the same in substance as that used in the Catholic Church, viz., ‘Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offenses; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.’

“Q. Is it, then, your doctrine that any man can forgive sins?

“A. We do not believe that any man can forgive sins by his own power, as no man by his own power can raise the dead to life; because both the one and the other equally belong to the power of God. But as God has sometimes made men his instruments in raising the dead to life, so we believe that he has been pleased to appoint that his ministers should, in virtue of his commission, as his instruments, and by his power, absolve repenting sinners; and as this is evident

from the texts above quoted, it must be false zeal, under pretext of maintaining the honor of God, to contradict this commission which he has so evidently given to his Church.

“Q. How do you prove that there is any command of Christ for the confession of our sins to his ministers ?

“A. I prove it from the commission which Christ has given to his ministers—St. John xx. 22, 23—‘Receive ye the Holy Ghost: whosoever sins you remit, they are remitted unto them; and whosoever sins you retain, they are retained.’ And St. Matt. xviii. 18, ‘Verily, I say unto you, whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven.’ For it is visible that this commission of binding or loosing, forgiving or retaining, sins, according to the merits of the cause and the disposition of the penitent, cannot be rightly executed without taking cognizance of the state of the soul of him who desires to be absolved from his sins by virtue of this commission, and consequently cannot be rightly executed without confession. So that we conclude, with St. Augustine, that to pretend that it is enough to confess to God alone, is making void the power of the keys given to the Church—St. Matt. xvi. 19—that it is contradicting the gospel, and making void the com-

mission of Christ." (The Catholic Christian Instructed, chap. ix., pp. 115, 116, 120.)

The arguments of these authors are as false and illogical as their proof-texts are inconclusive. A brief examination will suffice to show how vain is their reasoning. "I need hardly observe that, as in the old law, a confession or manifestation of sins was appointed among the means of obtaining forgiveness, so there are allusions in the new to a similar practice, sufficient to continue its recollection with the early Christians, and make them conclude that Providence had not completely broken up the system it had till then pursued." This is the reasoning of Cardinal Wiseman. Taking the case to which he evidently refers under the law, and the one to which he refers under the gospel, the statement stands thus, and the following would be his syllogism: Under the Mosaic law, when a man was guilty of certain things, he was required to confess that he had sinned, and to bring a trespass-offering unto the Lord for his sin which he had sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering, and the priest was to make an atonement for him concerning his sin. Under the gospel dispensation, Christians are commanded to confess their faults to one another. Therefore, the system of ordinances, services, and duties, which were given and required under



the law, are continued in force and required under the gospel. According to this conclusion, the priests should require their devotees to lead up their lambs and kids when they go to confession; and they should still enforce circumcision, and perform all the priestly washings and sprinklings, and offer all the burnt-offerings and sacrifices which were performed and offered under the shadowy dispensation of Moses. But we know that Christ blotted out the handwriting of ordinances which was against us, and contrary to us, and took it out of the way, nailing it to his cross. He abolished in his flesh even the law of commandments contained in ordinances. But of the syllogism which we have given as growing out of the argument of this Cardinal, it requires no uncommon vision to see that the conclusion does not follow from the premises. How the requirement of a certain thing in one age, and the command to perform something else in a succeeding age, justifies the conclusion that a system is continued unabolished from one dispensation to another, is what we cannot conceive upon any correct principles of reasoning. We repeat, however, in this connection, what we have before stated, that there was nothing under the law of Moses akin to Romish confession.

Again, speaking of the appointment of an in-

stitution by Christ, he says: "When he instituted baptism as a means of washing away original sin, that very institution excluded any other way of obtaining that benefit." In the first place, Christ never instituted baptism as a means of washing away original sin. Water baptism, however, or by whomsoever administered, washes away no sin, either original or actual. A man may receive baptism and still have all the depravity with which he was born, and remain under the guilt of his actual sins. On the other hand, he may be washed from his corruption and pardoned of his guilt, while as yet he has never had water applied to him in holy baptism. But, in the second place, even if baptism washes away original sin, and that alone, or that and all other sin, were it proven beyond the shadow of a doubt that Christ instituted it for this express purpose, other means of obtaining this benefit would not thereby be excluded. It would be *one* way; there might, nevertheless, be others of obtaining the same blessing. To give you an example exactly similar to this: suppose it to be proven most conclusively that pouring is a scriptural mode of baptism, this does not justify the conclusion that there is no other mode of administering it. Sprinkling may be another mode equally good and valid.

From this you can see the force of this digni-

tary's arguments and the strength of his logic. They are totally worthless.

But of the doctrine of these men, if there be any force in words, if any meaning in language, if there be such a thing as understanding the teachings of an author, they have set up a claim to the vicegerency and judgeship of the Almighty, and have arrayed before us their scriptures in support of the same. We shall now diligently apply ourselves to the examination of these portions of the divine record. In the exposition of isolated texts, they must be interpreted so as to make them consistent with themselves and the plain meaning and general tenor of the Bible. Sectarians and blind devotees of a creed, in the support of their dogmas, violate this rule and pervert the Scriptures, making the Bible little more than an absurdity. Ignoring their example, and pursuing truth in the light of revelation, we hope to find and bring out the true meaning and correct teachings of these texts, and to show that they agree with the well-authenticated doctrines of the gospel. It is a recognized fact that "sin is forgiven, and can be forgiven, by God alone." These and all other texts must be interpreted according to this recognized fact. In the order in which these champions of popish authority have given their proof-texts, the first is John xx. 22, 23: "And

when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Jesus had the apostles under a course of instruction from the commencement of his ministry. He did not send them out to build and establish a Church until he had taught them the principles of the kingdom of heaven and endued them with knowledge from on high. After his death and resurrection, he appeared in their midst, bade his peace upon them, and breathed upon them the Spirit of inspiration. These were the graduating exercises in which they were clothed with authority and sent forth to preach and teach. They were to publish the gospel, write it, expound it, and enforce it. In this they were to declare the conditions of pardon, preaching repentance for the remission of sins. The words of their commission ran thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This commission contains the whole, and explains all these texts so confidently relied on by those who profess to sit in a higher than Moses's seat. It contains all

that is contained in the terms *remit* and *retain*, and even papists themselves do not give it in proof of their doctrine.

The next given is Matt. xvi. 19: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." When the degree of LL.D. was conferred upon a man by the Jews, there was delivered to him a key. This was the badge of his office and the token of his authority to open and expound the law. In reference to this custom, Jesus gave to Peter here, and the other apostles, the keys of the kingdom of heaven. He gave them herewith authority to open the gospel dispensation to the nations, and to enforce the precepts under the same. Peter, bearing the keys in the exercise of his authority, opened the kingdom of heaven to the Jews on the day of Pentecost—Acts ii.—and to the Gentiles in the house of Cornelius—Acts x. The apostles opened the kingdom of heaven to Jews and Gentiles, and admitted within the pale of the Church and to the ordinances of the same those who complied with the conditions, and rejected those who did not.

The third and last text is Matt. xviii. 18: "Verily, I say unto you, whatsoever ye shall

bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." This is a declaration of authority in connection with Church censures. The apostles were the inspired pastors of the Church, and as such, were given the right to bind upon those who were found guilty of insubordination to the Church, and of disregard of the rights of their brethren, the penalties due their offenses, and loose them from the same when repentance and reformation on the part of the offender would justify it. Ecclesiastical penalties can go no higher than excommunication, and extend no farther than the lifetime of the offender, and can exclude from the visible Church alone. The sin for which the penalty is inflicted, if not repented of and forgiven by God, will remain whether the priests remove the disabilities and penalties which they have inflicted or not, and will exclude from the spiritual Church here and from the kingdom of heaven hereafter. If the sin is repented of, God will forgive it, and then the penalties imposed by the priest will be as weak in their effects as were the cords with which Samson was bound. The bringing of Church censures and the infliction of Church penalties are for the protection and vindication of the honor of the Church, and the curing and saving of the

offender, and, as such, they have their place and benefits. They are the highest earthly penalties known.

The *practice* of the apostles gives us the best and clearest exposition of these portions of Scripture. They used the keys of the kingdom of heaven—opened and shut, bound and loosed, remitted and retained, according to the authority vested in them by these texts—and yet never forgave, or attempted to forgive, sins, in a single instance during the whole course of their ministry.

Confession and absolution, as presented and defended by popery, we have weighed in the balances of the sanctuary, and tried in the crucible of the gospel, and found them wanting. They have proven utterly false and altogether foundationless. Therefore, purgatory, in so far as it depends on these for support, is without a vestige upon which to rest its claim.

Dumb idols have never made a proclamation of pardon, and the worshipers of idols, pictures, relics, and saints cannot grant repentance and forgiveness of sins. But the God of Israel has proclaimed himself “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will be no means clear the

guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." (Ex. xxxiv. 6, 7.) This is his glory which he will not give to another, but reserves to HIMSELF the authority to forgive sins.



## CHAPTER VII.

## OF PURGATORY.

OF the many streams opened by popery for supplying and supporting purgatory, there is none more vital to it than satisfaction, the third part of penance; for purgatory is nothing else than satisfaction for sins made by the dead in a future state. Cut off this stream by showing that it has no source in truth, and purgatory fails, just as the river fails when the fountains supplying it are dried up. This is the easy task which we now attempt. We do not object to the doctrine of satisfaction in the Divine government, as objected to by Socinians, Arians, and others, as will appear in the sequel of our investigation. That God had a right, when man, a moral agent, under moral government, sinned, to demand satisfaction to the claims of his violated law, and that Jesus Christ expiated sins and satisfied the law, making it possible for God to be just and the justifier of the ungodly, is according to the Scriptures. But papal *satisfaction*, which constitutes an element in penance, is earthly, sensual,

and devilish. Adhering to the method which we have pursued on previous points, we shall present this doctrine in the language of its advocates. First, hear Cardinal Wiseman :

“Now, let us come to the remaining part of the sacrament. We believe that upon this forgiveness of sins, that is, after the remission of that eternal debt, which God in his justice awards to transgressions against his law, he has been pleased to reserve a certain degree of inferior or temporary punishment, appropriate to the guilt which had been incurred; and it is on this part of the punishment alone that, according to the Catholic doctrine, satisfaction can be made to God. What the grounds of this belief are, I will state just now. At present, I wish to lay down the doctrine clearly and intelligibly; that it is only with regard to the reserved degree of temporal punishment that we believe the Christian can satisfy the justice of God. But is even this satisfaction any thing of his own? Certainly not; it is not of the slightest avail, except as united to the merits of Christ’s passion, for it receives its entire efficacy from that complete and abundant purchase made by our blessed Saviour. Such is our doctrine of satisfaction, and herein consists that self-sufficiency, that power of self-justification, which has been considered sufficient to account for the Catholic’s

subjecting himself to the painful work of repentance imposed upon him by his religion.

“But, after all, the whole of the question necessarily rests on this consideration: Is it God’s ordinance that when he has forgiven sin, and so justified the sinner as to place him once more in a state of grace, he still reserves the infliction of some degree of punishment for his transgressions? We say, that undoubtedly it is; and I would appeal, in the first instance, to the feelings of any individual; nor do I believe there is any one, however he may think himself in a state of grace before God—however he may flatter himself that his sins are taken away—who will not answer the appeal.” (Lectures on the Principal Doctrines and Practices of the Catholic Church. Vol. II., Lect. xi., pp. 35, 36.)

A paragraph from the Rev. John Gother may suffice on this subject:

“The papist, *truly represented*, believes it damnable to think injuriously of Christ’s passion. Nevertheless, he believes that though condign satisfaction for the guilt of sin, and the pain eternal due to it, be proper only to Christ our Saviour, yet that penitent sinners being redeemed by Christ, and made his members, may in some measure satisfy by prayers, fastings, alms, etc., for the temporal pain which, by order of God’s justice, sometimes remains due after

the guilt and the eternal pains are remitted. So that trusting in Christ as his Redeemer, yet he does not think that by Christ's sufferings every Christian is discharged of his particular sufferings; but that every one is to suffer something for himself, as St. Paul did, who by many *tribulations*, and by *sufferings in his own flesh, filled up that which was behind of the passions of Christ*; and this not only for *himself*, but for the *whole Church*—Col. i. 24—and this he finds everywhere in Scripture, viz., people admonished of the greatness of their sins, doing penance in *fasting, sackcloth, and ashes*, and by voluntary austerities, endeavoring to satisfy the divine justice. And these personal satisfactions, God has also sufficiently minded him of, in the punishment inflicted on Moses, Aaron, David, and infinite others; and even in the afflictions sent by God upon our own age, in *plagues, wars, fires, persecutions, rebellions*, and such like; which few are so atheistical, but they confess to be sent from heaven for the just chastisement of our sins, and which we are to undergo, notwithstanding the infinite satisfaction made by Christ, and without any undervaluing it. Now, being thus convinced of some temporal punishments being due to his sins, he accepts of all tribulations, whether in body, name, or estate, from whencesoever they come, and with others of his own choosing, offers

them up to God for the discharging of this debt; still confessing that his offenses deserve yet more. But these penitential works he is taught to be no otherwise satisfactory, than as joined and applied to that satisfaction which Jesus made upon the cross; in virtue of which alone all our good works find a grateful acceptance in God's sight." (Papist Misrepresented, pp. 24, 25.)

Whatever confusion may be seen in these paragraphs, and whatever mists may envelop their authors, there is no mistaking their teachings. They hold that God, after he has forgiven sins, punishes them, and requires satisfaction to be made for the sins pardoned by the individuals acquitted, with tears, prayers, fastings, and alms-deeds.

The first objection to this theory is that it detracts from the expiation made for sins by the Lord Jesus Christ, and denies the efficacy and sufficiency of the satisfaction made to the divine law by the Son of God in his death. In the extracts above given, there is seen a manifest desire and effort to deny this. Their authors boast of a high regard for the passion of Christ. But however great may be the estimate placed by the papist upon the passion of Jesus, he does not admit its sufficiency to remove all guilt and punishment from the sinner. This feature of his doctrine and faith cannot be changed by a mere

assertion or empty profession. An author's denial of a point, whether he disguises, ornaments, or simplifies the denial, avails nothing while he continues to assert the point and labors indefatigably to prove it. While Cardinal Wiseman tries to relieve himself of the charge of detracting from the expiation of Jesus, by saying that the satisfaction made by the Christian, for which he contends, is not any thing of his own, he fastens it upon himself by teaching that it avails as *united*—mark the expression—to the merits of Christ's passion. What is this but that it adds to and completes the merits and work of Christ's passion? Had he, aside from all figure of speech, been trying to express himself in the purest and simplest language, he could not in a more emphatic manner have declared that he believed the expiation and satisfaction of Jesus insufficient, of and by itself, to remove guilt, and pain, and punishment. Gother, like Wiseman, would relieve himself and his Church from the charge of indifference to the satisfaction made by Christ for sins. But he says the papist does not think that by Christ's sufferings every Christian is discharged from his particular sufferings; but that every one is to suffer for himself, etc. Again, he says, "But these penitential works he is taught to be no otherwise satisfactory, than as joined and applied to that satisfaction which Jesus made upon

the cross." He expresses the very same thing by "*joined* and *applied* to that satisfaction which Jesus made upon the cross," that Wiseman expresses by "*united* to the merits of Christ's passion."

God, as the author and administrator of his moral government, could not repeal the claims of the law, neither could he remove the penalty attached to its violation without satisfaction. But moved by love and guided by wisdom, while he was governed by justice, he found for man a substitute; not in the precious metals, and jewels, and gems of earth; not in the freights of earth's navies; not in the wealth of earth's kingdoms; not in hecatombs; for all of these combined, with ten thousands of rivers of oil, cannot expiate one sin. Neither was this substitute found in the prayers, fastings, or other deeds of sinful men; for all the prayers, and fastings, and humiliations, and alms-deeds, and tears, and sighs, and groans, and sufferings, and agonies, and deaths of all the apostles, and martyrs, and saints, and priests, and popes, can never satisfy the least sin committed against God's law. But the substitute was found in our Lord Jesus Christ, the Son of God, for "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was

bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. liii. 4-6.) "For he hath made him to be sin for us, who knew no sin." (2 Cor. v. 21.) It was necessary that Christ, as our substitute, should die, and he did die, to expiate sin and redeem sinners from the curse of the law. "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John xi. 50.) "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. v. 6.) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Pet. iii. 18.) "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 13.) "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.) Through Jesus alone atonement is made for sins and satisfaction rendered to the divine law. "And having made peace through the blood of his cross, by him to reconcile all



things unto himself; by him, I say, whether they be things in earth or things in heaven." (Col. i. 20.) "And the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Rom. iii. 24-26.) Whatever the authority of the Church may impose, or tradition teach, the Bible declares that this expiation and atonement made by Jesus Christ, in his death upon the cross, is "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John ii. 2.) "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." (Heb. x. 12-14.) "And the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.)

With this sacrifice and redemption provided in

Christ Jesus, the offers of pardon and the invitations of the gospel are full and free. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will *abundantly* pardon." (Isa. lv. 7.) "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1.) The Son of God, sitting upon the mediatorial throne, orders the following true and faithful words to be committed to writing to be published throughout all time: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life *freely*." (Rev. xxi. 6.) The sacred canon almost closes with this language: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life *freely*." (Rev. xxii. 17.) The sinner who has accepted these invitations, and tasted of the good word of God, and of the powers of the world to come, can join with the Psalmist in ascriptions of praise to the Father of all spirits and of all mercies, saying, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his bene-

fits : *who forgiveth all thine iniquities* ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies ; who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's." (Ps. ciii. 1-5.)

This expiation of Christ is the only satisfaction for sins, whether committed *before or after baptism* ; whether committed by the unpardoned sinner, or the justified and baptized Christian. John, as if writing in refutation of this papal novelty, that satisfaction must be made for sins committed after baptism, by repentance, prayers, fastings, alms, etc., says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) Thus he directs these children of God to no satisfaction which they can render by deeds of piety and charity, in case they sin, but to Jesus Christ, their advocate and propitiation.

The falsehood of this papal theory of human satisfaction is apparent when we consider what every tyro in theology should know, that obedience to God's law, or compliance with the conditions which it imposes, can never satisfy or expiate sins previously committed, whether forgiven or unforgiven.

And, by the way, we remark that satisfaction

and obedience are not synonymous terms, nor one and the same thing. Satisfaction is recompense, amends, atonement, expiation. Obedience is compliance with an injunction, or prohibition, or known law and rule of duty prescribed or enjoined by authority.

God, having right and authority, has enjoined upon man obedience to his law, and it is the duty of man, as the creature of God, constantly to comply with the injunction. As a duty, *obedience* admits of no supererogation. There is no such thing in moral or civil governments as expiating crime by obedience to law. Suppose a citizen should outrage law and society by committing highway robbery; can his obedience after this to the law which prohibits theft appease the past offense? Nay, verily. In like manner, there can be no such thing as appeasing the wrath of God against an offense, and expiating its guilt, and removing its punishment, by an after obedience however perfect. This being true, it is certain that compliance with the conditions or terms which God has imposed upon man in the covenant made with him, cannot satisfy for past sins, neither are they imposed upon man by a covenant-making God for such ends.

The Almighty has made the forgiveness of sins and the regeneration of the natural heart dependent upon the repentance and faith of the

sinner—*these* are imposed upon him as conditions of his salvation. He has commanded the sinner to repent of his sins and believe in the Lord Jesus Christ, not that repentance and faith expiate guilt, but they are the conditions upon which the sinner accepts the satisfaction already made by a crucified Jesus. We would not be understood as expressing opposition to that wholesome and comforting doctrine that “we are justified by faith only.” We do not mean to say that man is justified by faith and repentance united, for it is not true. But it is true that both faith and repentance have their proper places, and in their places are necessary. “Without faith it is impossible to please God,” and “Except ye repent, ye shall all likewise perish.”

Again, the works and services of the Christian are no more expiatory than the repentance and faith of the sinner. The Christian, justified and regenerated as he is, should search the Scriptures, pray, fast, afflict his soul, attend the assembly of the saints, engage in divine service, support and aid the Church by his influence, labors, and wealth, and relieve and comfort the poor and distressed, etc.; but these are only duties enjoined, and means of grace afforded by the God of all grace for the accomplishment of good in the world, and the cultivation of the graces and the growth of piety in the Christian’s heart, and not

to expiate sins already pardoned. This is a point upon which we insist. There can be given no portion of Holy Writ showing that a faithful and steadfast Christian is commanded to repent, or pray, or fast, or give alms, or do any thing else in order to remove the guilt or temporal punishment of pardoned sins. There are instances given in the Bible where Jehovah calls backsliders and apostates to repentance, and prayers, and fastings, and reformation, in order to obtain the forgiveness of sins which they had committed, of which they had not repented, and which had not been pardoned. Whether God enjoins a duty or imposes a work upon the true and faithful Christian, it is for doing good to others, by carrying the life-giving gospel, with its benefits, to them, or for the perfecting of holiness in the Christian's own soul.

Guilt, when once incurred, is eternal, unless it is pardoned. God has nowhere promised to pardon sin for the sake, or on account of, the punishment endured by the sinner punished, whether that punishment be short or long, in time or eternity, on earth or in hell, or any other place. As works of obedience cannot, as above shown, expiate sin and atone for guilt, so neither can punishment. Should God punish the sinner in this life to the greatest extent—make all his labor vain—thwart all his schemes—bring him to the greatest poverty—cover him with the grossest

shame—deprive him of his wife and children, and all family ties and pleasures—fill him with all physical pains and sufferings, and with all mental agonies and moral tortures—churn him like milk and curdle him like cheese—all this could not satisfy, in the least degree, for sin, nor atone for its guilt. The greatest, severest, and most terrible punishment known to the divine justice, endured by man, can never exterminate sin, nor remove guilt, nor terminate justice. Have not the angels which kept not their first estate, suffered punishment severer than was ever endured by mortal man, or than can be inflicted upon him in this life, or in the purgatory of the Church of Rome? and yet do they not wait for fiercer pains and a heavier doom, “reserved in everlasting chains under darkness unto the judgment of the great day”? No man, however versed in human lore, or instructed in things divine, can bring the least authority from the revelation of God for deriving satisfaction for guilt from punishment, except that punishment which never ends. When a sinner shall have satisfied the claims of God’s violated law against himself by enduring punishment, he will have borne that punishment for ever. This being true, the papal theory of satisfying a remaining debt of guilt by temporal punishment and purgatorial fire, is more fictitious than the tales of the Arabian Nights.

Should we conduct our readers through a beautiful landscape where they could feast their eyes upon extensive and extended scenery, inspiring in its effects, or over some mountain whose lofty peaks, snow-capped summits, towering rocks, and moss-clad cliffs would fill them with wonder, awe, and reverence, giving them conceptions of the grand and sublime, they would doubtless be pleased and entertained—to delight and entertain them is our desire—but we must conduct them along that path which the subject naturally marks out, though it be over the sterile way of a dry logic, and the monotonous road of a dull argumentation. If we shall fail to carry our readers upon imagination's wing, and paint to their fancy pictures and portraits, beautiful, rare, and perfect, we hope we shall at least retain their attention, and instruct and benefit them.

That God punishes sins after he has pardoned them, and that he punishes them to render satisfaction, and to cancel a debt of guilt still remaining, we think already refuted, but we will still pursue the subject by examining the cases presented by popery in proof of its doctrine. This papal dogma of satisfaction arrays in its support the punishment of Moses and Aaron for their conduct at the water of strife, the punishment of David for his conduct toward Uriah, and in numbering the people, and the visitation of



wars, plagues, famines, etc. Of these in their order.

It was the desire of Moses, the renowned leader of Israel's hosts, to go over with the people of God into the land of Canaan, and to see them settled therein. But this desire, natural, noble, patriotic, and pious as it was, he was not permitted to gratify. The congregation of Israel, on reaching Kadesh in the desert of Zin, found themselves afflicted with a total destitution of water. In this condition, they became furious and mutinous. They set themselves in strife against Moses and Aaron. They expressed regret unto death that they had come out of Egypt. Amidst this dissatisfaction, strife, and mutiny, Moses and Aaron retired from the congregation and repaired to the door of the tabernacle. Here God instructed Moses. He directed him to take the rod which he carried with him, and gather together the assembly and speak to the rock before their eyes, and there would come out of the rock water, and to take the water and give to the congregation and their beasts to drink. Moses assembled the congregation, smote the rock, and water came forth. But in this transaction he sinned. He became angry, spake unadvisedly with his lips, and did not sanctify the Lord God before the people. For this sin he was prohibited the privilege of entering the land of

Canaan, and leading and settling the children of Israel therein. It was a law given by Jehovah to the Israelites that they should *sanctify the Lord God* and glorify him. This Moses, on the occasion here given, failed to do. As he acted thus in his official station, God deposed him from his office of leading his people, and would not revoke the decision. It was right and necessary that God should interfere and show his displeasure at this trespass, for if the writer and administrator of his law, and the general and leader of his people, was allowed to treat the law with indifference, and violate it with impunity, it would give license and encouragement to the congregation of his people to do the same.

Not to be farther tedious, the sum of the whole matter is, Moses committed a trespass at which God did not wink, and which he would not pardon without punishing it with a penalty due its nature and its merit. In all this there is nothing to vindicate the doctrine that God pardons sin and then punishes it in satisfaction for remaining indebtedness. There is nothing of the kind stated or inferred in all the record of the transaction.

From this case we pass to the consideration of the punishment of David for his sin committed in adultery with Bathsheba, the wife of Uriah. The history of this case is given in the twelfth chapter of 2 Samuel. It is thought that

the thirteenth verse contains a declaration of the pardon of David's sin so far as the eternal guilt and pain were concerned. But on examination, we find no good evidence that his sin was pardoned in anywise before punishment was inflicted upon him in the death of the child. This being true, the case affords no aid and gives no comfort to the papal dogma. As authority for this position, we may give first a part of the comment of that learned divine and critical commentator, Dr. Adam Clarke, on this thirteenth verse: "Verse 13. *The Lord—hath put away thy sin.*"] Many have supposed that David's sin was *now actually pardoned*, but this is perfectly erroneous: David, as an adulterer, was *condemned to death by the law of God*; and he had according to that law passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution; therefore Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a *temporal death for it*: *The Lord hath put away thy sin; thou shalt not die.* This is all that is contained in the assurance given by Nathan: Thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the fifty-first Psalm, as is generally supposed, was written on this occasion,

then it is evident (as the Psalm must have been written *after* this interview) that David had not received pardon for his sin from God at the time he composed it; for in it he confesses the crime in order to find mercy."

In his comment on this thirteenth verse, the Rev. Joseph Benson has penned some notes which, for point, clearness, beauty, and soundness, are unsurpassed, and which we transcribe here as corroborative testimony. "DAVID *said*—*I have sinned against the Lord*—Overwhelmed with shame, stung with remorse, and oppressed with a dreadful sense of the divine vengeance, impending and ready to fall upon himself and his family, he could only give utterance to this short confession. How sincere and devout it was, what a deep sense he now had of his guilt, and from what a softened, penetrated, broken, and contrite heart, his acknowledgment proceeded, we may see in the Psalms he penned on this occasion, especially the 51st. *The Lord also hath put away thy sin*—That is, so far as concerns thy own life. *Thou shalt not die*—As according to thy own sentence—ver. 5—thou dost deserve, and mightest justly expect to do from God's immediate stroke; though possibly thou mightest elude the law before a human judicature, or there should be no superior to execute the law upon thee. There is something unspeakably gracious

in this sudden sentence of pardon, pronounced by the prophet in the instant of David's confession of guilt and humiliation before God, even if we consider it as only implying exemption from the stroke of temporal death, and the granting him space for repentance, and for making his peace with God, with respect to his spiritual and immortal interests. And this seems to be the true light in which we ought to view it. If the Psalm we have just mentioned was written after the event of Nathan's coming to him, as the title of it signifies, and as is generally allowed, it is evident David did not yet consider himself as pardoned by God, or in a state of reconciliation with him. For in that Psalm we find, not any thanksgiving for pardon actually obtained, but several most fervent supplications and entreaties for it as a blessing not yet granted. It may, therefore, be true enough, as Dr. Delany supposes, that David's pardon was not obtained by the instantaneous submission which he expressed when he said, I have sinned; but that a long and bitter repentance preceded it; and yet, that able divine may be mistaken, as it seems evident from the whole narrative he is, in supposing that repentance took place before Nathan was sent to him. The sacred historian gives no intimation of David's being awakened to a proper sense of guilt, or of his being made truly penitent for it,

till the application of Nathan's parable. Then, and not before, it appears, he began to feel the compunction and distress expressed in that and the 32d Psalm, during the continuance of which, *day and night, God's hand was heavy upon him: his moisture was turned into the drought of summer, and his bones waxed old through his roaring all the day long.* Some time after, but how long we are not told, he was made a partaker of *the blessedness of the man whose transgression is forgiven, and whose sin is covered;* and that on his own certain knowledge and experience; for he says, *I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."*

This plain, scriptural view of the case sets it forth destitute of a single feature in support of such principles as it is adduced to substantiate. The punishment inflicted upon David was not that temporal punishment due after eternal guilt and pain were extinguished, but it was simply the substitution of one penalty of temporal punishment instead of another penalty of temporal punishment. Instead of David *dying himself* for his sin, the *child* born to him *died*, and the sword impending was drawn against his house for ever.

But could it be demonstrated that David's sin was actually pardoned, so that the eternal guilt and the pains of a future retribution were no longer against him, still the case affords no pro-

tection to the satisfaction scheme of Holy Mother Church. She tells us that the prayers, fastings, etc., of the offender satisfy the divine justice and remove the punishment due the offense. David, on this memorable, and to him, mournful occasion, prayed earnestly, fasted truly, and wept sorely, and yet justice was unappeased, and the punishment unmitigated.

Men being no longer inspired, theologians and expositors, in their labors of teaching the gospel, and expounding the word of God, meet with many perplexing difficulties and profound mysteries. The numbering of Israel by David, for which the wrath of God fell upon them, is a subject which God has revealed but in part, and of which the wisest and best men must confess an imperfect knowledge. What was David's sin in numbering the people? While this question has given rise to numerous conjectures, it is still unanswered, and will remain in uncertainty so long as we are destitute of farther inspired revelation on the subject. Whether his sin was pride and vainglory; or a violation of some definite precept; or an effort to number Israel, God having said that they should increase as the stars for multitude, innumerable; or whether it was with an intention of going to war without God's direction; or even something else, we cannot venture to say. To some minds, the statements

given in the first verse of the twenty-fourth chapter of 2 Samuel, and in the first verse of the twenty-first chapter of 1 Chronicles, contain and present a difficulty, not to say contradiction, of no small proportions. The first text says, "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." The second says, "Satan stood up against Israel, and provoked David to number Israel." Very often, when a nation's wickedness culminates, and God's anger will not permit the stroke to be longer delayed, God gives the rulers over to their own ways, and incites them to acts which will lead to, and terminate in, the punishment and destruction of the people, and of their prosperity and happiness. On this occasion the nation of Israel had accumulated guilt until God's wrath could no longer refrain, and resolving to punish them immediately, he gave David their king over to the devices and power of Satan, while he also incited him to number the people, which transaction filled their cup of iniquity, and brought down the divine wrath. It may be borne in mind that in this instance, as already indicated, the king and his subjects were all guilty. While David only was responsible for numbering the people, his subjects had before, and in other actions, sinned to their own undoing. Other difficulties



might be stated, but knowing that it would be labor without justifying results, we shall not attempt to grapple with the difficulties, and solve the impenetrable mysteries, which cluster around this portion of the history of David and Israel. But while we leave these points untouched and unsolved, there are plain points in the case, the presentation of which will enable us to see that the doctrine of human satisfaction and the visitation of divine vengeance upon sins already pardoned, is not justified by the facts in the premises. Whatever may have been the purpose of David in numbering Israel, whatever may have been the feature or features in the act which constituted it a sin and displeasing to God, and whatever may be the difficulties connected with the matter, David sinned a grievous sin, and the Almighty, already angry with Israel for their sins, took this occasion to punish them and their king. David having chosen to fall into the hands of God, and not into the hands of men, God punished him and Israel with three days' pestilence, under the execution of the destroying angel, granting no pardon and showing no favor until after the infliction of this terrible punishment. Look into the matter ever so profoundly, descant upon it ever so eloquently, we defy any one to bring more than a bare assertion in connection with the numbering of Israel by David, in vindication and support of

this hideously deformed dogma of bigoted and intolerant Rome.

It is verily true that wars, famines, plagues, and pestilence are visited upon the generations of men in the present day; in fact, the history of the world is little more than the history of wars, famines, and pestilences. In every age the sword has drunk up the blood of nations, and the famine and the pestilence have wasted the substance, consumed the flesh, and terminated the lives, of earth's inhabitants, as in a moment. The statesman, historian, and naturalist will trace all these to their sources in political and natural causes; and while it requires no racy pen nor subtle logic to do this, it is true that God, who is the arbiter of nations and the disposer of events, and who dispenses his blessings at will, sends judgments upon men, in wars, famines, and pestilences. Upon this point we have no doubt—we enter no protest. God says, “I make peace, and create evil.” “Shall there be evil in the city, and the Lord hath not done it?” The point which we controvert with these papists, who are wise above what is written, is the object and design of the infliction of these judgments. They contend that it is to satisfy a remaining debt of guilt due to justice after the sins are forgiven as to eternal guilt and pain. To this we demur. The judgments of God sent upon

the rebellious and wicked, whether in wars, famines, or other calamities, are sent as punishments for sins unremitted, and, in some instances, are designed to reform and lead to repentance, in which result the sins will be pardoned, not for the sake of the punishment endured, but because those punished forsake their sins and return to God. Nineveh affords an example of this kind. In other instances, these judgments are sent for destruction, in which case the punishment and guilt are unremitted both before and after the visitation. Such were Sodom and Gomorrah, and the nations destroyed in Canaan. The calamities, losses, sufferings, and afflictions visited upon the children of God, are for different designs in different cases; but none of them, in any case, for the design attributed by our opponents. We have already mentioned backslidings and apostasies as being punished for the sins committed, and unrepented of, and unpardoned. It is unnecessary to make farther reference to these. "Whom the Lord loveth he chasteneth," in some instances, to correct remaining evil tendencies in their hearts and lives; and in other instances, to accumulate "a far more exceeding and eternal weight of glory" upon them; in yet other instances, it is to give examples and displays of faith, integrity, and patience, such as the trial of Abraham in offering his son Isaac, and the afflic-

tion of Job in the destruction of his property, the death of his children, and the filling of his body with sore boils. God, in his fatherly love, may take away the property and other blessings of some of his children to induce the exercise of a special Christian grace. He may reduce others to dependent circumstances to open the way for the exercise of benevolence on the part of some one else. Others he may permit to fall under heaviness, for a time, through manifold temptations, that the trial of their faith may produce a manifest work of patience. Each and every one of these may be like Job, without sin. Job was a servant of God, a man that feared God and eschewed evil, a man who had a record with God on high that he was at peace with him, and clear from all debts of guilt. And yet the Christian Church has in Job an example of suffering and deliverance, of patience and integrity, unequaled in all the annals of her history, and doubtless for this purpose God dealt with him as he did.

Our papal authors, in their fruitless search for something in the Bible supporting their theory, have made mention of the sufferings of Paul, and his filling up that which is behind of the afflictions of Christ. (Col. i. 24.) Surely when they resorted to this in proof, they were in despair, and next, being resolved to hold and disseminate the doctrine at all hazards, fled for refuge to an-

tiquity, tradition, fathers, councils, canons, and the Church! The sufferings which Paul endured for the saints at Colosse, and other places, were in and through the persecutions and afflictions heaped upon him by the enemies of God and the gospel. They were so far from being the visitations of remaining indebtedness to justice, that they were wicked and ungodly visitations from wicked and ungodly men. These sufferings of Paul might be in addition to the afflictions Christ suffered in persecution, and might be good and essential for the Church, as through the labors for which these persecutions were inflicted, she was to plant herself in the different regions of the earth. But so far as adding to the passion of Christ, or completing the atonement of Jesus, such a thing never entered the mind of the inspired apostle.

Once more and finally, upon this head, the very nature of pardon disproves the theory against which we here contend. To pardon is not to commute or exchange one penalty for another, but it is to remit or remove the penalty altogether in full. Pardon is the release of the offender by the offended from the guilt and punishment of an offense. *To cover sin, blot out sin, not impute sin*, and other terms of like import, are the Scripture phrases by which is conveyed to us the nature of the subject. That the

pardon which God pronounces contains and conveys a full release from the guilt and punishment of the crimes forgiven, may be gathered from the following texts of Holy Writ, to which we might add others: "As far as the east is from the west, so far hath he removed our transgressions from us." (Ps. ciii. 12.) "And thou wilt cast all their sins into the depths of the sea." (Mic. vii. 19.) "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. xliii. 25.) "For I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 34.) "All his transgressions that he hath committed, they shall not be mentioned unto him." (Ezek. xviii. 22.) "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 39.) Were we selecting from our mother tongue terms to convey to us the most decided assurance that sins are, when pardoned, consigned to oblivion, never more to condemn and pain us, we could select none better adapted to the purpose than the terms here employed. From the following language of the Almighty to Ezekiel, "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall

die for it"—Ezek. xxxiii. 13—and from our Saviour's parable of the two debtors—Matt. xviii. 23–35—as likewise from other scriptures bearing upon the same point, we learn that a man may, after he has received grace and apostleship, apostatize by committing sin, and fall again under condemnation, but this does not affect the point above maintained. When God justifies the sinner, he gives him a full pardon of all sins against him up to the time of his justification, which pardon will, in case the sinner pardoned remains steadfast in faith and obedience to the end, stand for ever unrepealed and unrevoked.

## CHAPTER VIII.

## OF PURGATORY.

HAVING intrenched herself in her own authority, and having attempted to fortify herself with the materials of antiquity, the Romish Church has stored her armory with passages from the apocryphal and inspired writings with which to fight, and, if possible, vanquish Protestants. But calm and undismayed, Protestants oppose her in her intrenchments and fortifications, knowing that in this contest about the doctrines of Christianity, the passages arrayed against them are, in the hands of their enemies, pointless and harmless. To the examination of these passages relied on to establish this cunningly-devised fable of purgatory, we shall devote the present chapter.

The first text presenting itself for examination is one which every Catholic, from the pope down to the most obscure Irishman, will array in justification of the practice of praying for the dead, and as establishing, beyond the shadow of a doubt, the existence of a purgatory. The passage is as



follows: "And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." (2 Mac. xii. 43, 44.) Giving this passage all the authority of inspiration, it by no means justifies the practice of praying for the dead, and in no degree demonstrates the existence of purgatory, as we shall attempt to show before we dismiss it. But to this quotation we urge a grave objection independent of this; it is no part of inspired truth. Catholicism, it is true, claims the book of Maccabees as an inspired record belonging to the sacred canon. The Council of Trent legislated it such. This position of popery, with all the legislation on the subject, is not only destitute of evidence to substantiate it, but the testimony of those in circumstances to know the truth in the premises, refutes it most conclusively. Josephus, the Jewish historian, gives us an account of the books acknowledged by the Jews as belonging to the sacred writings. He not only leaves this book of Maccabees out of the number embraced in the Jewish Scriptures, but, in our judgment, he pronounces it an uninspired

history. Here is what he says: "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already past, no one has been so bold as to either add any thing to them, take any thing from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain

divine doctrines, and to persist in them, and, if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theaters, that they may not be obliged to say one word against our laws, and the records that contain them; whereas, there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed; for they take them to be such discourses as are framed agreeably to the inclinations of those that write them; and they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; examples of which may be had in this late war of ours, where some persons have written histories, and published them, without having been in the places concerned, or having been near them when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of Histories." (Antiq. of the Jews. Fl. Josephus *vs.* Apion. Book I., 8.)

The books composing the Apocrypha are not

only destitute of the sanction of the Jewish authorities and people, but Christ, the great teacher, has left them without his sanction. He recommended the perusal and investigation of the Jewish Scriptures. He gave his approval and authority to the Law, the Prophets, and the Psalms, by quoting from them and otherwise, but not a word did he utter in favor of, or, so far as we know, about the apocryphal books. His apostles, who were instructed by him, and commissioned by him to preach the unsearchable riches of grace, and who reasoned out of the Scriptures, wrote Epistles, which have come down to us, in which we find not a word that places the seal of inspiration upon a single book of the Apocrypha. Moreover, we turn to the books themselves and examine them. We find, as the result of the investigation, that they set up no claim to inspiration, and that there are no marks, signs, or evidences of inspiration upon them or in them. In truth, they were written in a period in which there was no inspired prophet, and in which no divine revelations were made. They were written after the death of Malachi, the last of the prophets, and before the birth of John the Baptist, and the advent of Jesus, and, consequently, it is certain that they were not written by inspiration, and are not inspired books.

Again, those who have examined the writings

of the Christian Fathers, tell us that in their catalogues of the sacred books the apocryphal writings are not found, and that it was not until the fourth century that they were appointed to be read in the Church, and that even then they were not considered a part of the word of God, but were read only for instruction in life and manners, and not as authority in doctrine. In vain, then, do we look for proof of the inspiration and authority of the book of Maccabees, from which the text adduced is taken. There is nothing in proof but the *assertion* of Rome. The text is, therefore, incompetent to establish any doctrine in theology. It can only have at farthest the force of history, while in fact there is no certainty that it is a correct and truthful statement. Judas Maccabeus may, or he may not, have done what is here attributed to him.

We will, however, examine the arguments of the papists. They assume that, admitting which they are far from doing, the book from which the passage is taken to be no part of the word of God, yet it is allowed on all sides to be a good and useful history, and as such, shows the creed and practice of the people of God upon the points under consideration, one hundred and fifty years before Christ. That they then believed in the efficacy of prayers and sacrifices for the dead, and that they then believed in purgatory, it being in

the very nature of the subject, at the foundation of praying for the dead and offering sacrifices for them. To strengthen the position and give force to the conclusion, they farther say that when Christ came, he found the Jews believing these points of doctrine, and practicing upon the same, and while he condemned and refuted the doctrines of the Pharisees and Sadducees, he uttered never a word in correction or censure of the doctrine of purgatory and the practice of offering prayers and sacrifices for the dead. To all this we will give a brief reply.

Let us grant, for the sake of the argument, that the Jews of the period above mentioned, and even before it, held the doctrine of purgatory, and engaged in offering prayers and alms for the dead, it does not follow from thence that the doctrine is true and the practice correct. To see this as clear as demonstration, it is only necessary to refer to their tenets and practice upon other matters. From the days of Moses the Jews believed in granting divorces for trivial offenses—offenses other than adultery—and practiced polygamy. We suppose that even papists, though their record touching these points is not the purest upon the annals of time, would not attempt to sustain the doctrine and right of divorce for trivial offenses, and justify the practice of polygamy by the belief and practice of the

Jews from the days of Moses. And yet the attempt would be as laudable, logical, and successful as the attempt to prove the existence of an intermediate state in which souls are purified, and out of which state the prayers of living saints and relatives will extricate them.

The argument that Jesus did not condemn the doctrine and practice of the nation on these points being as trifling as the one of which we have just disposed, we might pass it by, but we choose to refute it in its strongest attitude. We may allow that the Jews believed and practiced according to the belief and practice of the Church of Rome pertaining to purgatory and prayers for the dead—and that Jesus nowhere, in any form, or in any degree, censured or disapproved their doctrine and practice in these things—and then we may justly and properly reject the conclusion that the doctrine is and must be true and the practice right. A little consideration will show this. It is a false assumption that Christ took occasion to animadvert, all and singular, the vain and unfounded doctrines of the Pharisees and Sadducees. The Pharisees believed in metempsychosis, or the transmigration of souls. There is no record of a correction or censure of this doctrine by Christ. We would, in candor and in meekness, challenge the world to show that Jesus ever spake disapprovingly of

it as he did of the hypocrisy and long prayers of the Pharisees. According to the arguments of the papal authors, we ought to receive this doctrine of transmigration as true and scriptural. Here is the argument: The Jews, before, and in the time of, our Lord's ministry, believed in the transmigration of souls. Jesus, who condemned the doctrines of the Pharisees and Sadducees, made no criticism and fastened no censure upon this doctrine. Therefore, it is true and to be believed. This argument is false in its premises, and consequently false in its conclusions. For, without controversy, the doctrine of the transmigration of souls is unscriptural and untrue. The Scriptures and reason refute it as they refute the dogma of purgatory and praying for the dead. The arguments here adduced by Romish authors have now been examined in as fair and candid a manner as possible, and we feel abundantly justified in pronouncing them weak, inconclusive, and absurd.

As this examination sets forth the subject as presented in this text in its true light, we might very justly assume that nothing more is needed in its elucidation, and here we might pause. But let us view the subject a little in the strongest attitude assumed for it by the Church of Rome. The text, she affirms, is a part of the inspired word of God. This is the strongest



and highest ground which she occupies. Now upon the supposition that this ground is tenable, that the position is true, does the text substantiate the existence of a purgatory, and vindicate the practice of praying for the dead, as founded thereupon? After weighing every word in it, and considering it in all its bearings, we answer that it does not. It is simply a narrative of what Judas Maccabeus did in commemoration of his soldiers who were slain in a certain battle which he fought. He gathered a specified sum of silver and sent to Jerusalem to make a sin-offering for them. This lone fact does not prove the existence of a purgatory, and the passage mentions no such place. This general did not, so far as the narrative shows, make a sin-offering for his soldiers who had been slain, because he knew them to be, or believed them to be suffering in an intermediate state, under sins that could be expiated by offerings which he could have made in Jerusalem. The foundation of his action was the resurrection of the dead. He was no Sadducee, for he believed in the resurrection. By this transaction, he intended to declare his faith and hope in the resurrection from the dead. His belief in the resurrection was what made this act consistent and honest—such an act on the part of a Sadducee would have been inconsistent and dishonest. This pas-

sage does not intend to commend this act, and does not commend it, only so far as concerns the consistency and honesty of Judas Maccabeus. The resurrection of the dead is the point in this act. Did the sin-offering which this general caused to be made in any way aid in securing the resurrection of the soldiers for whom it was made? No one professing to know any thing of the subject could pretend to say that it did. If it could not and did not aid in the resurrection of the dead, then the passage does not show any aid or benefit whatsoever. Would any one adduce this passage in proof of the resurrection of the dead? Surely not. Would any one argue that because there is to be a resurrection of the dead, therefore we should pray for the dead, and offer sin-offerings for them? Even the Church of Rome in her folly, we believe, does not assume this position—it is too absurd even for Romish priests—while the truth is, it might be more feasibly adduced in support of these points, than in support of purgatory and the practice of the Church of Rome in offering prayers, alms, and masses, for the dead. Having reached this point in the investigation of this text, so proudly arrayed, and so confidently relied on by popery, we may exult a little over the results, for the light which has fallen upon the text has shown that there is

nothing in it supporting the papal dogma of purgatory!

Were we to carry out our original intention to investigate the subject of prayers for the dead, separately at some length, this would be the proper place for the investigation; but this text from Maccabees fails so completely to establish the doctrine, and leaves it so immersed in absurdity, and it being the only passage which popery claims and presents as Scripture proof of the doctrine, we deem it unnecessary to extend the investigation farther. Whatever the Jews believed centuries ago, and whatever they believe at the present day, and whatever the Christian Fathers wrote and did, they give no support to this doctrine, and nowhere in the Old or New Testament are we taught to pray for the dead. So we will here dismiss this part of the subject.

We will now turn our attention to the consideration of Matt. xii. 31, 32. Cardinal Wiseman holds the following language in connection with this text: "Our blessed Saviour, on one occasion, distinguishes two kinds of sins, and calls one a sin against the Holy Ghost, saying, 'Whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the

next.' Here is a species of sin, the aggravated nature of which is described by its not being forgiven in the next world. Should we not thence conclude that some other sins may be forgiven there? Why give this peculiar characteristic to one, if no sin is ever pardoned in the next world? Surely, we have a right to conclude that there is some remission of sin there; and yet it cannot be either in heaven, or in the place of eternal punishment. We must, therefore, admit some other state in which this may be." (Lect. on the Principal Doctrines and Practices of the Catholic Church, Lect. xi., pp. 48, 49.)

Milner, attempting to give proof of his doctrine from the New Testament, says: "I might here add, as a farther proof, the denunciation of Christ concerning *blasphemy against the Holy Ghost*, namely, that this sin 'shall not be forgiven, either in this world or in the world to come' —Matt. xii. 32—which words clearly imply that some sins are forgiven in the world to come, as the ancient fathers show." (End of Religious Controversy, Letter xliii., p. 263.)

The Rev. John Gother, in his Representation of the papist, says in reference to this text: "The being also of a third place is plainly intimated by our Saviour—Matt. xii. 32—where he says, '*Whosoever speaketh against the Holy*

*Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*' By which words Christ evidently supposes that though these shall not, yet some sins are forgiven in the world to come; which, since it cannot be in heaven where no sin can enter, nor in hell, where there is no remission, it must necessarily be in some middle state; and in this sense it was understood by St. Augustine above thirteen hundred years ago." (The Papist Misrepresented and Truly Represented, p. 42.)

The Rt. Rev. Dr. Challoner, presenting the grounds they have for purgatory from Scripture, says :

"5thly. Because our Lord tells us—St. Matt. xii. 32—that whosoever speaketh against the Holy Ghost, it shall not be forgiven him, nor in this world, neither in the world to come. Where our Lord (who could not speak any thing absurd or out of the way) would never have mentioned 'forgiveness in the world to come,' if sins not forgiven in this world could never be forgiven in the world to come. Now, if there may be forgiveness of any sin whatsoever in the world to come, there must be a middle place or purgatory; for no sin can enter heaven to be forgiven there, and in hell there is no forgiveness." (The Catholic Christian Instructed, pp. 147, 148.)

There is here among these authors a remarkable oneness of position, and uniformity of argument. We are impressed with the idea that these authors are not giving their own convictions based upon their own discoveries of truth—that they are not presenting arguments which are the results of their own investigations of the subject. The conviction is instantly forced upon us that they have all been taught in the same school, and that they are presenting and defending what was there imparted and inculcated, and what they accepted without investigation. We could give no reasonable account on any other hypothesis for four intelligent men being induced to assume such positions, present such arguments, and defend such conclusions as these authors have done in their exposition of this text. How can it be possible for a man with mind and education enough to discharge the duties of a priest or bishop, to be so infatuated as to assume that because a certain sin is unpardonable—never can be forgiven in this world nor in the world to come—there must be some sins which are forgiven in the world to come!

The line of argument here pursued by these men will prove almost any thing. Let us try it in its application to a point. For instance, we will assume, and prove it by the argument, that

*there is forgiveness in hell.* This is plainly indicated, yea, positively declared, by our Saviour—Matt. xii. 32—where he says, “Whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” By these words, Christ evidently supposes that though these sins shall not be, yet some sins are forgiven in the world to come; which since it cannot be in heaven, where no sin can enter, it must necessarily be in hell, for there are only these two places. This is the argument given as nearly as possible in the words of Gother, applied to the position that there is forgiveness in hell instead of the position that there is a purgatory. It is as logical and conclusive in its application to, and establishment of, the former position as the latter, if not more so.

We would conclude that these arguments are too weak to mislead any one, did we not know that they have led thousands astray. We shall examine them farther before we have done with the text.

However numerous the opinions of the doctrine contained in this text, and however many the difficulties it is supposed to include, it presents no difficulty in favor of the Church of Rome, or in connection with the point upon which she insists. What is the sin against the

Holy Ghost? This question has given birth to many theories, but does not bear upon the present controversy. Whether the sin against the Holy Ghost be presumption, apostasy, or something else, does not affect the doctrine or arguments of these papists. The opinion most in accordance with the text, and context also, is, that this sin was the attributing of the works which Jesus performed by the Holy Ghost to the agency of Beelzebub, the prince of devils.

In the quotation given above, from Wiseman, the assumption is made that the *peculiar characteristic* of this sin is that it *is not forgiven in the next world*. This is, at the outset, a false assumption. This sin in this *particular* is not at all *peculiar* from other sins, for none are forgiven in the next world. There are two particulars in which this sin is *peculiar*. It is peculiar in that it *is blasphemy against the Holy Ghost*. And again, it is peculiar in that it *is unpardonable*. The change of dispensations and the lapse of ages can never bring up a period at which the man who commits this sin can be released from its guilt. This position assumed by Wiseman is of too much importance to be lost sight of, even if we become obnoxious to the charge of repetition; for it is the point upon which the papists have hinged the whole subject in the exposition of this text. Could there be an assumption



more unfounded and more absurd than that the *peculiar characteristic* of this sin is that *it is not forgiven in the next world?* Is there any thing clearer to the perception and more certain to the mind than that its *peculiar characteristics* consist in *blasphemy against the Holy Ghost*, and its being *unpardonable?* This view throws the light of truth upon the subject and dissipates the errors of Rome as the sun dissipates the clouds and fogs of morning.

A knowledge and declaration of the nature and destiny of one sin does not give us a knowledge of the nature and destiny of any other sin. This, already apparent, is easily illustrated. We know the United States—the extent of her territory; the fertility of her soil; the variety of her productions; the length of her rivers, canals, and railroads; the number, wealth, and population of her cities; and the nature and genius of her government. This does not imply or secure a knowledge of other nations. We declare the United States a great and powerful nation, with a good and noble government. This does not justify the conclusion that all other nations are contemptible and weak, and their governments vicious and disreputable. So far as any thing contained in this declaration goes, the British nation also may be a great and powerful nation, and her government famous for the happiness

it secures and the equity it maintains. For aught we know, or for any thing said here about the United States, there may be other nations far excelling her in greatness, in power, in stability, in equity, in wealth, and in happiness. We declare that Italy has clear skies, an invigorating atmosphere, a delightful climate, and landscapes rich in variety and beauty. This does not justify any conclusion whatever about the skies, atmosphere, climate, and landscapes of other countries. Other lands, for aught contained in this declaration, may boast of bright and sunny skies, of healthy and invigorating atmospheres, and of varied and beautiful landscapes. Jesus declares here that the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this life, neither in the future life—this much of the text—this bare declaration—and this is the point upon which papists found their doctrine and arguments—gives us no knowledge of any other sins—cannot enable us to know whether other sins are pardonable or not, either *here* or *hereafter*. All that we know of other sins is contained in this following portion of the text, “All manner of sin and blasphemy shall be forgiven unto men.” In this language, there is nothing about forgiveness in purgatory—no one pretends that there is. We must say, then, that an analysis of this text,

which gives us a view of its separate parts and of its whole, shows how the grandest perversion of the Christian religion, the Church of Rome, has perverted this portion of God's inspired word.

Milner asserts that the place named by Jesus in the history of Dives and Lazarus—Luke xvi. 22—under the title of "Abraham's bosom," is an intermediate state, the same place as purgatory. As we shall have occasion to investigate the whole narrative concerning Dives and Lazarus, in connection with another point of doctrine, and one akin to that now before us, we shall pass it by at present, merely remarking as we pass, that it gives no support whatever to this much-cherished dogma of the Rt. Rev. Dr. Milner.

While the Bible is a plain book, suited to the capacities and comprehension of the human family, for whose benefit and guidance it was given, there are passages in it enveloped in some mystery, and difficult of a clear and satisfactory explanation. There are perhaps none more so than the thirteenth, fourteenth, and fifteenth verses of the third chapter of 1 Corinthians. This is one part of St. Paul's writings hard to be understood, which the would-be learned papists have perverted, not only to their own shame, but to the destruction of many of the unlearned and unstable. They have puffed and fanned

around this scripture until they have kindled upon it for themselves the fire of purgatory. "But he himself shall be saved; yet so as by fire." This presents to the mind of the papist a process in the future state, in which the works of the unwise builder, and the doctrines of the mistaken teacher, are burned up, and the soul of the unfortunate and unsanctified saint is purged from remaining stains of sin.

We shall give an exposition of this scripture, which, we conceive, contains its true meaning, and is a solution of it which cuts off the fuel and quenches the fire of purgatory, after which we shall subjoin the expositions of one or two Protestant commentators, that the reader may have before him the commonly received view of Protestant writers upon this difficult passage. In our own exposition, we think it advisable to set down a translation of the text which we have made. It is, as nearly as can be, a literal translation of the original, and one which we believe removes much of the obscurity enveloping the text of the authorized version: *And if any one build upon this foundation gold, silver, precious stones, wood, hay, stubble, the work of every one shall be made manifest; for the day shall reveal it; because by fire it shall be disclosed, and the work of every one of what kind it is, the fire shall prove it. If the work of any one endure, which he hath built*

*thereupon, he shall receive a reward; if the work of any one be burned up, he shall suffer punishment; for he shall be saved then as by fire.*

Jesus Christ is the foundation of that spiritual house, the topmost stone of which is to be brought forth with shouting, Grace, grace unto it! Men from all nations are called upon as workmen to labor in its erection. Pure and good works, and true and holy doctrines, are in this spiritual fabric, as gold, silver, and precious stones in a material building—they are suitable, valuable, and enduring. Deeds disguised, and doctrines false, are in this building as wood, hay, and stubble in a material building—unsuitable, worthless, and unenduring. The day mentioned as the day that shall reveal every man's work, is the judgment-day. That day will test every man and his work, and disclose his character and the nature of his deeds. Jesus, at the end of time, shall be revealed from heaven with his holy angels in flaming fire, and gathering all men before him, he will sit as a refiner and purifier of silver, and will test every man's work as the smith tests his metal in a furnace of fire. Christ has counseled us to buy of him gold tried in the fire. We shall see the importance of following this counsel when the ordeal of the judgment-day makes manifest our work, disclosing and making its nature apparent to men and angels. Fire decomposes wood, hay,

and stubble, and every other combustible matter. Gold, silver, and precious stones will bear the action of fire. In the transactions of the judgment, men will be tried in the crucible, for those of them that are saved will be saved as by fire. In the case of some, their deeds will be found right, and their doctrines true. In the case of others, their deeds will prove to be evil, and their doctrines false. Those approved and saved will be approved and saved because their works have proven to be genuine and good, like gold, silver, and precious stones. Those who are condemned and lost will receive their doom because their works proved in the ordeal to be evil and false—unenduring, like wood, hay, and stubble.

This scripture does not teach that a man will be saved in heaven, his false doctrines and evil deeds to the contrary notwithstanding, and that *he will only suffer loss in the diminishing of his reward in proportion to his false doctrines disclosed by the light of the day which is to try his work.* The gospel requires the grace, image, and life of God in the heart; a life of obedience to the law of God; the performance of good works; and the dissemination of truth in every possible way. The Judge will scrutinize the works of every one to ascertain whether or not he has these requirements. If the fire of the judgment, by which a man is to be saved, if saved at all, demonstrates

that he has these enduring requirements, he will be accepted and rewarded with heaven. If it is proven that he is destitute of these essential requisites, he will be *lost and punished* in hell for ever. He that hath built with the gold, and silver, and precious stones of the gospel, shall have for his valuable and enduring labors an enduring reward—eternal life. He that shall neglect these valuable and enduring materials, and trifle away his time in false doctrines, shall be punished with destruction from the presence of the Lord, and from the glory of his power.

The expositions which we promised to subjoin shall now be given, commencing with the paraphrase of the text by H. Hammond, beginning at the twelfth and ending with the fifteenth verse, which embraces the verses we have translated above: “12, 13, 14. That which is regularly to be built thereon, is constant confession of Christ, in despite of afflictions, which, like gold, and silver, etc., is but refined and purified but not consumed in the fire, But for any doctrine of worldly wisdom—ver. 18—(see note a.) of prudential compliances with the persecutors, Jewes or Gentiles, If any such earthy material be brought in in stead of it, it shall be brought suddenly to the triall; For that judgment of Christ which shall shortly passe upon me, for the destroying all corrupt believers on one side, and de-

livering and owning all true believers (see Rom. 13. d. and Heb. 10. a.) on the other, shall deale with them, as fire doth with that which is put in it to be tried, (preserving and refining what is true and good metall, and making it more illustrious, but burning up all that is combustible,) burn up and consume all this worldly wisdom, and burnish the constancy of others like gold in the fire, (see Rev. 3. 18.) and preserve such, whilst all others are involved in their own subtilties, v. 19. And so all that adhere sincerely to Christ, they shall be sure not to misse their reward, preservation here in this world, besides that other that expects them eternally.

“15. But if it prove combustible matter, if the doctrine, or practise shall upon examination prove false and unchristian, and so will not bear that triall, (such are the Gnosticks doctrines of denying Christ, when persecuted) it shall then be so farre from helping him to any advantage as the Gnostic complier hopes it will, that it shall bring the greatest danger upon him, and if upon timely repentance, or by his not having actually denied Christ (for all his superstructing of some erroneous doctrines) he be more mercifully dealt with by Christ and freed from having his portion with unbelievers, yet it shall goe hard with him, as with one that is involved in a common fire, and hardly escapes out of it.”



The above is copied from an edition published in London, A.D. 1653.

Dr. Adam Clarke comments as follows : “Verse 12. *If any man build—gold, silver, etc.*] Without entering into curious criticisms relative to these different expressions, it may be quite enough for the purpose of edification to say that, by *gold, silver, and precious stones*, the apostle certainly means pure and wholesome doctrines : by *wood, hay, and stubble*, false doctrines ; such as at that time prevailed in the Corinthian Church ; for instance, that there should be no resurrection of the body ; that a man may, on his father’s death, lawfully marry his step-mother ; that it was necessary to incorporate much of the Mosaic law with the gospel ; and, perhaps, other matters, equally exceptionable, relative to marriage, concubinage, fornication, frequenting heathen festivals, and partaking of the flesh which had been offered in sacrifice to an idol ; with many other things, which, with the above, are more or less hinted at by the apostle in these two letters.

“Verse 13. *The day shall declare it, because it shall be revealed by fire.*] There is much difference of opinion relative to the meaning of the terms in this and the following verses. That the apostle refers to the approaching destruction of Jerusalem I think very probable ; and when this

is considered, all the terms and metaphors will appear clear and consistent.

“The *day* is the time of punishment coming on this disobedient and rebellious people. And this day being *revealed by fire*, points out the extreme rigor, and totally destructive nature, of that judgment.

“*And the fire shall try every man’s work*] If the apostle refers to the Judaizing teachers and their insinuations that the law, especially circumcision, was of eternal obligation, then the *day of fire*—the time of vengeance, which was at hand—would sufficiently disprove such assertions; as, in the judgment of God, the whole temple service should be destroyed; and the people, who fondly presumed on their permanence and stability, should be dispossessed of their land and scattered over the face of the whole earth. The difference of the Christian and Jewish systems should *then* be seen: the latter should be destroyed in that *fiery day*, and the former prevail more than ever.

“Verse 14. *If any man’s work abide*] Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand the fire were to be purified by the fire; and those which could not resist the action of the *fire* were to be purified by *water*, Num. xxxi. 23. The *gold, silver, and precious stones*, could stand the fire; but the *wood, hay, and stub-*

*ble*, must be necessarily consumed. So, in that great and terrible day of the Lord, all *false doctrine*, as well as the *system* that was to *pass away*, should be made sufficiently manifest, and God would then show that the *gospel*, and that alone, was that system of doctrine which he should bless and protect, and none other.

“*He shall receive a reward.*] He has not only preached *truth*, but he has *labored* in the word and doctrine. And the *reward* is to be *according* to the *labor*. See on ver. 8.

“Verse 15. *If any man’s work shall be burned, he shall suffer loss.*] If he have preached the necessity of incorporating the *law* with the *gospel*, or proclaimed as a doctrine of God any thing which did not proceed from heaven, *he shall suffer loss*—all his time and labor will be found to be uselessly employed and spent. Some refer the *loss* to the *work*, not to the *man*; and understand the passage thus: *If any man’s work be burned, IT shall suffer loss*—much shall be taken away from it; nothing shall be left but the measure of truth and uprightness which it may have contained.

“*But he himself shall be saved*] If he have sincerely and conscientiously believed what he preached, and yet preached what was wrong, not through *malice* or *opposition* to the *gospel*, but through mere *ignorance*, *he shall be saved*; God

in his mercy will pass by his errors; and he shall not suffer punishment because he was *mistaken*. Yet, as in most erroneous teachings there is generally a portion of *willful* and *obstinate* ignorance, the salvation of such erroneous teachers is very *rare*; and is expressed here, *yet so as by fire*, i. e., with great difficulty; a *mere escape*; a *hair's-breadth deliverance*; he shall be like *a brand plucked out of the fire*.

“The apostle obviously refers to the case of a man, who, having builded a house, and begun to dwell in it, the house happens to be set on fire, and he has warning of it just in time to escape with his life, losing at the same time his house, his goods, his labor, and *almost* his own life. So he who, while he holds the doctrine of Christ crucified as the only foundation on which a soul can rest its hopes of salvation, builds at the same time, on that foundation, *Antinomianism*, or any other erroneous or destructive doctrine, he shall lose all his labor, and his own soul scarcely escape everlasting perdition; nor even this, unless sheer ignorance and inveterate prejudice, connected with much sincerity, be found in his case.

“The popish writers have applied what is here spoken to the *fire of purgatory*; and they might with equal propriety have applied it to the discovery of the *longitude*, the *perpetual*

*motion*, or the *philosopher's stone*; because it speaks just as much of the former as it does of any of the latter. The *fire* mentioned here is to try the man's *work*, not to purify his *soul*; but the dream of *purgatory* refers to the *purging* in another state what left this *impure*; not the *work* of the man, but the *man himself*; but here the *fire* is said to *try the work*: ergo, purgatory is not meant, even if such a place as purgatory could be proved to exist; which remains yet to be demonstrated."

The twenty-ninth verse of the fifteenth chapter of the First Epistle to the Corinthians has been referred to—Milner's End of Controversy, p. 262—as showing that at the beginning of Chistianity the Jews were in the habit of practicing some religious rites for the relief of the departed, and that the Apostle Paul did not censure these rites. During all the years of the eighteen and a half centuries which have passed away since the advent of Jesus, no testimony brought forward has been more foreign to the subject upon which it has been adduced than this. There is in this scripture no reference to, and no information upon, any Jewish practice, rite, or ceremony whatsoever, and there is nothing in it pertaining to a Christian rite or ceremony for the relief of those *already dead*. "Else what shall they do which are baptized

for the dead, if the dead rise not at all? why are they then baptized for the dead?" Would any one imagine for a moment that this language means the same as if it read, Else what shall they do which are baptized for those who are *already dead*? why are they then baptized for those who are *already dead*? A mind undarkened, and judgment unperverted, and reason unbiassed, can put no such construction upon the language of the text.

The Messiah taught that those who desired to follow him should deny themselves, and *take up their cross*. This taking up the cross did not mean contending with the little perplexing difficulties of life, nor the discharge of the common duties of the Christian, but referred to suffering crucifixion for the advocacy of, and adherence to, the cause and religion of Jesus. In the time of St. Paul, when many Christians were martyred, and all suffered persecution, all who were baptized expected to be put to death for the cause which they espoused, and were, consequently, literally baptized for death, or for the dead. They made of themselves by baptism victims of death. They were not baptized for the benefit of those already dead, nor with any reference to the condition of those already in the future state of existence. At this time, when religion was espoused in the reception of

the initiating rite of baptism, it was done not only in the face and expectation of martyrdom, but in hope of the resurrection from the dead. As Abraham offered his son Isaac, "accounting that God was able to raise him up, even from the dead," so those receiving baptism, and by thus embracing religion, exposed themselves to death, believed it a thing credible that God should raise the dead. They had faith that if they died for the religion into which they were initiated, they would be restored to life by the resurrection of the body, and its immortality with the soul.

Much more could be written concerning this text, but enough has been said to give the true sense of the apostle's language. The theory of Catholicity is not sustained by the text, or any inference which can be drawn from it.

At this stage in the progress of our interpretation, we approach the text in the First Epistle of Peter—"By which also he went and preached unto the spirits in prison"—iii. 19. The papists assume that the spirits here mentioned were disembodied and in the land of spirits, shut up in a prison to pay the indebtedness of remaining guilt, according to Matt. v. 25, 26, and that in that place, after his crucifixion, Christ preached to them, offering and securing to them release from the prison in which they were bound, and

from the torturing pains under which they were suffering. Thus these admirers of their own inventions substantiate, to their own satisfaction, the existence of a purgatory. But surely, a theory which has to be supported by such flimsy and unjustifiable assumptions as these, must be without any inherent solidity and without any intrinsic worth; and an author who would lay such foundations and argue upon such principles as are here involved, must be willing to sacrifice reason to imagination, and truth to prejudice and interest.

The use of the term *spirits* will not in the least justify the opinion that these persons were *disembodied*. *Spirit* and *soul* are terms often used in speaking of individuals in the *body*. It is common with authors to put a part for the whole. A few texts out of many may suffice to show this. "The God of the *spirits* of all flesh." (Num. xvi. 22; xxvii. 16; Heb. xii. 9.) "If a *soul* shall sin through ignorance." (Lev. iv. 2.) "And if a *soul* sin, and hear the voice of swearing." (Lev. v. 1.) "Let every *soul* be subject unto the higher powers." (Rom. xiii. 1.)

Could any one, possessing the light of revelation and the knowledge of the one true God, believe with the ancient mythologists, that Heaven and Earth had two sons, the elder named Titan, and the younger Saturn; and that these two sons



entered into a covenant about the dominions of their parents, which ended in a violation of the covenant upon the part of Saturn, and the imprisonment of him by Titan? Could any one with the Bible to instruct him, and the fear of God before his eyes, believe with the worshipers of gods many, that he whom they call Jupiter, was the father of gods and men, the governor of heaven and earth, the lord of the elements, and the dispenser of every blessing to mankind? Could one with an enlightened reason, believe the fiction that Pluto, the reputed king of the infernal regions, carried one reputed Proserpine to hell in a chariot drawn by a magnificent span of steeds, black as ebony? Or, could a mind receiving the Scriptures, and enlightened by the same, believe that Mercury, one of the gods of the Greeks, conducted departed souls to the world of spirits? These fictions of Mythology are as compatible with truth, reason, and the Bible, as is the assumption that Christ, after his crucifixion, went into the land of the departed, and preached to the spirits, confined there in punishment, the gospel of acceptance and deliverance!

A knowledge of the subject and object of the apostle's writing, and of the point upon which he was dwelling, will aid us in a proper solution and a correct understanding of this text.

Looking at the text in connection with the context, we shall see the subject upon which the apostle was writing, and his object for so doing. "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven,

and is on the right hand of God ; angels, and authorities, and powers being made subject unto him." (1 Pet. iii. 13-22.)

It appears that the Christians whom the apostle was addressing, were exposed to, and were enduring, fiery trials in and from the world. They were suffering most terrible persecutions and most intolerable injuries, in various ways, for their adoption and maintenance of the kingdom and righteousness of Jesus Christ. St. Peter writes to them about these things, and takes in hand to strengthen them and encourage them to *endure* in patience and *suffer* in hope. In his effort to instruct, strengthen, and encourage these Christians in their sufferings, the apostle, in the course of his Epistle, mentions many things which he considers well calculated to accomplish his design and keep them steadfast. He tells them the object of permitting them to be "in heaviness through manifold temptations," namely, that their *faith* "might be found unto praise, and honor, and glory at the appearing of Jesus Christ." He tells them of the care which the Lord takes of the righteous, and of his readiness to hear their prayers, and how he is against the wicked. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers ; but the face of the Lord is against them that do evil." (Ver. 12.) Then he encourages them by the sufferings and

triumph of Christ, and by the safety, deliverance, and preservation of righteous Noah and his family in the ark, while the disobedient perished in the waters. O ye Christians, who are under grievous sufferings and fiery persecutions for "well-doing," we declare unto you that "it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing." This we illustrate and demonstrate to you by the triumph of Christ in his sufferings for others, and the deliverance and salvation of Noah and his family, and the destruction of the disobedient antediluvians. Behold, Christ suffered for others—he, a righteous and innocent being, suffered for unrighteous and guilty men—that he might bring them to God: this was well-doing—there was no selfishness or evil in it. He *suffered, even being put to death in the flesh*. But, behold his triumph! He was *quicken*ed—made alive—by *the Spirit*! He was made alive by that same Divine Power, or Spirit, by which he preached to the *disobedient antediluvians in the time of Noah*—the very time *while the ark was building*. Again, see the fate of Noah and his household, and see the fate of the rebellious antediluvians, upon whom the *long-suffering of God* was exhausted, and upon whom the flood, in the breaking up of the fountains of the great deep, was brought! View this scene, and consider the contrast! These *disobedient* ones

*suffer for evil-doing.* God's face is against them, and he sweeps them into eternity. This is suffering for penal purposes, and not for trial, correction, and the accumulation for them of praise, honor, and glory! Noah is righteous and engaged in *well-doing*. He and his household believe the testimony of God concerning the flood. *The eyes of the Lord are over them, and his ears are open to their prayer,* and he saves them in the ark from the water of the flood. The suffering of Noah is preferable to that of the disobedient ones who perished in the flood. God being thus careful to watch over, deliver, and save his righteous ones, and being thus just and strict in punishing with everlasting destruction the wicked, it is evidently better, if it be the purpose and will of God to expose you to suffering for *well-doing*, to suffer *thus* than to suffer for *evil-doing*. And, my suffering Christian brethren, *baptism is the antitype of the ark.* As Noah, who suffered persecutions from the world of the ungodly while he was building the ark, was saved in it, so you who suffer for receiving Christ in baptism, and adhering to him, shall be saved in and through baptism and the grace which it represents.

Christ, by his Spirit, preached to the antediluvians before the flood came—before they died—*while the ark was building.*

We will complete our exposition of this text

with one or two quotations from Bishop Pearson. Writing in defense of the preëxistence of Christ, he says :

“Thirdly. We shall extend this preëxistence to a far longer space of time—to the end of the first world—nay, to the beginning of it. For he which was before the flood, and at the creation of the world, had a being before he was conceived by the Virgin. But *Christ* was really before the flood, for he preached to them that lived before it; and at the creation of the world, for he created it. That he preached to those before the flood, is evident by the words of St. Peter, who saith that *Christ* ‘was put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.’ (1 Pet. iii. 18–20.) From which words it appeareth that Christ preached by the same Spirit, by the virtue of which he was raised from the dead; but that Spirit was not his soul, but something of a greater power. Secondly. That those to whom he preached, were such as were disobedient. Thirdly. That the time when they were disobedient, was the time before the flood, while the ark was preparing. It is certain, then, that *Christ* did preach

unto those persons, which in the days of Noah were disobedient, all that time 'the long-suffering of God waited,' and consequently, so long as repentance was offered. And it is as certain that he never preached to them after they died; which I shall not need here to prove, because those against whom I bring this argument deny it not. It followeth, therefore, that he preached to them while they lived, and were disobedient; for in the refusing of that mercy, which was offered to them by the preaching of *Christ*, did their disobedience principally consist. In vain, then, are we taught to understand St. Peter of the promulgation of the gospel to the Gentiles after the Holy Ghost descended upon the apostles, when the words themselves refuse all relation to any such times or persons. For all those of whom St. Peter speaks were disobedient in the days of Noah. But none of those to whom the apostles preached were ever disobedient in the days of Noah. Therefore, none of those to whom the apostles preached, were any of those of whom St. Peter speaks. It remaineth, therefore, that the plain interpretation be acknowledged for the true, that *Christ* did preach unto those men which lived before the flood, even while they lived, and consequently that he was before it. For though this was not done by an immediate act of the Son

of God, as if he personally had appeared on earth, and actually preached to that old world; but by the ministry of a prophet, by the sending of Noah, *the eighth preacher of righteousness*—2 Pet. ii. 5—yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself without any intervening instrument.” (An Exposition of the Creed, Art. ii., pp. 170–172.)

Giving an exposition of Article V. of the Apostles’ Creed, “He descended into hell,” he writes :

“The next place of Scripture brought to confirm the descent is not so near in words, but thought to signify the end of that descent, and that part of his humanity by which he descended. For *Christ*, saith St. Peter, was ‘put to death in the flesh, and quickened by the Spirit, by which also he went and preached unto the spirits in prison’—1 Pet. iii. 18, 19—where the *Spirit* seems to be the *soul of Christ*, and the *spirits in prison*, the *souls of them that were in hell*, or in some place at least separated from the joys of heaven: whither, because we never read our Saviour went at any other time, we may conceive he went in spirit then when his soul departed from his body on the *cross*. This did our Church first deliver as the proof and illus-



tration of the descent, and the ancient Fathers did apply the same in the like manner to the proof of this Article. But yet those words of St. Peter have no such power of probation; except we were certain that the Spirit there spoken of were the *soul of Christ*, and that the time intended for that preaching were after his death, and before his resurrection. Whereas, if it were so interpreted, the difficulties are so many, that they staggered St. Augustine, and caused him at last to think that these words of St. Peter belonged not unto the doctrine of *Christ's* descending into hell. But indeed the *Spirit* by which he is said to preach, was not the soul of *Christ*, but that *Spirit* by which he was *quickened*; as appeareth by the coherence of the words, 'being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison.' Now that Spirit by which *Christ* was quickened is that by which he was raised from the dead, that is, the power of his Divinity, as St. Paul expresseth it, 'Though he was crucified through weakness, yet he liveth by the power of God' —2 Cor. xiii. 4—in respect of which he preached to those that were disobedient in the days of Noah, as we have already shown." (Pp. 345, 346.)

The acknowledgment of a purgatory may be

essential to the renewing of the faith, the enkindling of the love, and the deepening of the penitence, of the adherent of Catholicism; but the existence of such a place is repugnant to the word of God, and in particular does it contravene such texts as represent the end of life to be the end of man's probation, and his character and state to be fixed and unchangeable after death. Life, swifter than a post, and but a span at best, is, nevertheless, the proper and the appointed time for man to work out his salvation, and its termination by death fixes his fate for eternity, shutting him up in hell, or giving him an abode in heaven.

“Soon our whole term for wisdom is expired,  
(Thou knowest she calls no council in the grave;)  
And everlasting fool is writ in fire,  
Or real wisdom wafts us to the skies.”

Kind, and wise, and imperative is the command, “Whatsoever thy hand findeth to do, do it with thy might;” and powerful and moving the reason and motive by which it is enforced, “For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” “If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.” So as man dieth, he remains—a saint or a sinner. When the soul takes its

flight from the body, earth, and time, then there stand before it the everlasting words of the Apocalypse, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Inspiration has taught us that "It is appointed unto men once to die, but after this the judgment." When man goes into the land of spirits and to the God who made him, he "shall go away into everlasting punishment," or "into life eternal."

To borrow from Watts, when death, like a flood with rapid force, sweeps the wretched soul of the sinner away,

"Then, swift and dreadful, she descends  
Down to the fiery coast,  
Among abominable fiends,  
Herself a frightened ghost.  
There endless crowds of sinners lie,  
And darkness makes their chains;  
Tortured with keen despair they cry,  
Yet wait for fiercest pains.  
Not all their anguish and their blood  
For their old guilt atones;  
Nor the compassion of a God  
Shall hearken to their groans."

While on the other hand, as Mr. Wesley says of the disembodied saints,

“The saints who die of Christ possessed,  
Enter into immediate rest ;  
For them no farther test remains  
Of purging fires and torturing pains.  
Who trusting in their Lord depart,  
Cleansed from all sin and pure in heart,  
The bliss unmixed, the glorious prize,  
They find with Christ in paradise.  
Close followed by their works they go,  
Their Master’s purchased joy to know ;  
Their works enhance the bliss prepared,  
And each hath its distinct reward.”

Here ends our investigation of the subject of purgatory. Popes, priests, cardinals, and confessors may utter anathemas and sit in judgment upon the universe, but we in the boldness of truth, and in the confidence of right, pronounce this dogma of papists a superstition—a cunningly-devised fable—a human lie—which has been taught to the confiding masses, and forced and fixed upon them without any warrant of Scripture, and without rightful authority, and for a most arrogant and wicked purpose.

## CHAPTER IX.

## OF THE INTERMEDIATE STATE.

THE soul departed from the body is not in an unconscious sleep; is not in the tomb with its sleeping dust; is not passing from one body to another and reappearing in different beasts; and is not in the purgatory made and maintained by Catholicity, as appears to the common sense of mankind. But are not all souls departed this life in a temporary abode in the invisible regions in a place which is neither heaven nor hell? And is not this to be the abode of all souls departing this life until the judgment? This is the doctrine of some religionists. Dr. (now Bishop) McTyeire, in a sermon published in the Methodist Pulpit South, a sermon no less remarkable for purity of diction than for true eloquence, dives into the midst of his subject in this language:

“No one has yet been saved in heaven: no one sent to hell. These states and conditions will not be awarded till the judgment; and it will not take place till the resurrection.”

Farther on, he gives us what he calls the three opinions most seriously entertained of the state of the dead during the interval between death and the resurrection, and says that the third opinion is that this state is "A conscious interval, which all shall pass through, except those found on the earth at the second coming of Christ. There is a place for our bodies, so also there is a receptacle for our souls, during their separation. This spirit-world receives all who depart; good and bad, small and great, old and young. The Hebrew original of the Old Testament calls it *sheol*, which the Greek translation of the Septuagint renders *hades*. The Greek original of the New Testament calls it *hades*, which the Latin Vulgate renders *infernus*. The English translation of the Old Testament and of the New, sometimes renders it *hell*, sometimes *grave*.

"Here, in *sheol*, *hades*, the souls of all who die are received, without respect to their goodness or badness, their happiness or misery. It is a temporary abode. But they abide not together. There is a gulf fixed—a great gulf and impassable—between Dives and Lazarus, and all who fall respectively into their classes. Here are not only separations, but joys and sorrows; for these affections are not confined to the body."

Mr. Wesley, in his sermon on Dives and Lazarus, expresses himself thus :

“But see the change! ‘The beggar died’—here ended poverty and pain—‘and was carried by angels’—nobler servants than any that attended the rich man—‘into Abraham’s bosom;’ so the Jews commonly termed what our blessed Lord styles paradise; the place ‘where the wicked cease from troubling, and where the weary are at rest;’ the receptacle of holy souls, from death to the resurrection. It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God; on the contrary, our Lord says to Mary, after the resurrection, ‘Touch me not, for I am not yet ascended to my Father’ in heaven. But he had been in paradise, according to his promise to the penitent thief: ‘This day shalt thou be with me in paradise.’ Hence, it is plain that paradise is not heaven. It is, indeed, if we may be allowed the expression, the ante-chamber of heaven, where the souls of the righteous remain till, after the general judgment, they are received into glory.

“‘And in hell he lifted up his eyes.’ O what a change! How is the mighty fallen! But the word which is here rendered *hell* does not always mean the place of the damned. It is, literally, *the invisible world*; and is of very wide extent,

including the receptacle of separate spirits, whether good or bad." (Vol. iv., pp. 252, 253.)

There is published in Josephus's complete works what purports to be an extract out of Josephus's discourse to the Greeks concerning hades, which, while it contains a great many absurd things, gives substantially the same ideas as are here set forth by Bishop McTyeire and Mr. Wesley.

This is a fanciful theory, well suited to declamation, and well calculated to wing the flight of the imagination, and doubtless contributes no little to the gratification of itching ears and the desire to hear something new. But in all seriousness, it is an unfounded theory, and as foreign to the teachings of the Bible as any other pagan notion. It is in origin, likeness, and image, the same as purgatory. The Church of England, though she adopted the Reformation, and professed to set up upon the principles of the same, did not escape from all the entanglements and meshes of papal superstitions and errors; and while she rejected the dogma of purgatory, she accepted, and continues to hold, the equally absurd and false doctrine of the Descent of Christ into Hell, and she adopted in the place of purgatory this doctrine of the Intermediate State of Souls between Death and the Resurrection.



Verily, it requires no little courage and a good degree of confidence to attack a theory which has such names as Wesley, McTyeire, and others of equal fame and merits, for its defense, and "The Church" for its authority! But "great men are not always wise," neither are they always right. Error has had as great names for its defense as ever had truth, and the grossest superstitions have been defended by the authority of a body under the title of "The Church," larger and more formidable than the one authorizing this theory.

For Mr. Wesley our respect amounts to reverence, and our admiration of him is inexpressible. For Bishop McTyeire as a man, a Christian, a thinker, an officer in the Church, and an author, we have the most profound respect and an unbounded admiration. But this theory, adopted and defended by these men, we attack with the same confidence and earnestness with which they defend it, and we insist that we be heard before we are denounced and cast aside. We promise to show the fallacy of the arguments by which it is sought to be established, and refute the theory of the intermediate state, as it is called, and to make good the position *that souls departing this life go immediately to heaven or hell. All the dead are now in their final and eternal abode, either in heaven or hell.*

It is encouraging to know that we do not stand alone in the position which we have assumed, as it is not desirable to stand single and alone upon points involving so much. Mr. Wesley admits in the quotation which we have already made from him, that "it is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven." Moreover, if one denomination is against us, another is for us. We take from the Confession of Faith and the Larger Catechism of the Presbyterian Church this concise and emphatic language :

"The bodies of men, after death, return to dust and see corruption; but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none." (Ch. xxiii., pp. 133, 134.)

"The communion in glory with Christ, which the members of the invisible Church enjoy imme-

diately after death, is in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory; waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of the great day." (Larger Catechism, Ans. to Ques. 86th.)

This Article in the Confession of Faith was leveled against purgatory, and gives upon this subject the truth, the whole truth, and nothing but the truth, and as emphatically rejects and condemns the intermediate state of souls as it does purgatory.

The descent of Christ into hell, as we have said above, is both absurd and false. A brief space may now be devoted to this Article placed in the Apostles' Creed, before we enter directly upon the examination of the prominent arguments and proofs for the intermediate state of souls. The Creed, as it now stands, declares of Christ, "He descended into hell;" but this was not originally in the Creed, the friends of the doc-

trine themselves being judges; neither do the Scriptures anywhere by express language or implication teach the doctrine.

Bishop Pearson, who is authority upon the CREED, and who subscribes and defends the Article of the Descent of Christ into Hell, tells us that—

“The former part of this Article, of the *descent into hell*, hath not been so anciently in the CREED, or so universally, as the rest. The first place we find it used in was the Church of Aquileia; and the time we are sure it was used in the Creed of that Church was less than 400 years after Christ. After that it came into the Roman Creed, and others, and hath been acknowledged as a part of the Apostles’ Creed ever since.” (Expos. of the Creed, Art. v., pp. 340, 341.)

In a foot-note he says, “First, it is to be observed, that the descent into hell was not in the ancient creeds or rules of faith.” (P. 340.)

Again, “First, then, it is to be observed, that as this Article was first in the Aquileian Creed, so it was delivered there not in the express and formal terms of *hell*, but in such a word as may be capable of a greater latitude—‘*Descendit in inferna:*’ which words as they were continued in other Creeds, so did they find a double interpretation among the Greeks; some translating ‘*inferna,*’ *hell*; others, the *lower parts*; the first with rela-

tion to St. Peter's words of Christ, 'Thou wilt not leave my soul in hell'—Acts ii. 27—the second referring to that of St. Paul, 'He descended into the lower parts of the earth.'—Eph. iv. 9.

“Secondly, I observe that in the Aquileian Creed, where this Article was first expressed, there was no mention of Christ's burial; but the words of their confession ran thus: *Crucified under Pontius Pilate, he descended in inferna.* From whence there is no question but the observation of Ruffinus, who first expounded it, was most true, that though the *Roman* and *Oriental Creeds* had not these words, yet they had the sense of them in the word *buried*. It appeareth, therefore, that the first intention of putting these words in the CREED was only to express the burial of our Saviour, or the descent of his body into the grave. But although they were first put in the Aquileian Creed to signify the *burial* of *Christ*, and those which had only the *burial* in their Creed, did confess as much as those which without the *burial* did express the *descent*; yet since the *Roman Creed* hath added the *descent* unto the *burial*, and expressed that *descent* by words signifying more properly *hell*, it cannot be imagined that the CREED, as it now stands, should signify only the *burial* of *Christ* by his *descent* into *hell*. But rather, being the ancient Church, did cer-

tainly believe that *Christ* did some other way descend beside his *burial*; being, though he interpreted those words of the *burial* only, yet in the relation of what was done at our Saviour's death, Ruffinus makes mention of his *descent into hell*, beside, and distinct from, his sepulture; being those who in after ages added it to the *burial*, did actually believe that the soul of *Christ* descended: it followeth that, for the exposition of the CREED, it is most necessary to declare in what that *descent consisteth*." (Pp. 342-344.)

Though he gives an exposition and makes a defense of this Article of the Creed, he justifies the assertion that it is not to be found in the Scriptures. Hear what he says on this head:

"Now these words as they lie in the CREED, *He descended into hell*, are nowhere formally and expressly delivered in the Scriptures; nor can we find any one place in which the Holy Ghost hath said in express and plain terms, that Christ, as he died and was buried, so *he descended into hell*. Wherefore being these words of the CREED are not formally expressed in the Scriptures, our inquiry must be in what scriptures they are contained virtually; that is, where the Holy Ghost doth deliver the same doctrine, in what word soever, which is contained, and to be understood in this expression, *He descended into hell*.

“Now several places of Scripture have been produced by the ancients as delivering this truth, of which some, without question, prove it not; but three there are which have been always thought of greatest validity to confirm this Article.” (P. 344.)

Notice particularly that Pearson teaches here that the descent of Christ into hell was not in the CREED during the first three centuries of the Church, and that it is nowhere formally and expressly delivered in the Scriptures, and that there is not one single place where the Holy Ghost hath said in express and plain terms that Christ descended into hell. He inquires in what scriptures the words *he descended into hell* are contained *virtually*—not in express and plain terms—and mentions three which are thought of greatest validity to establish the doctrine—Eph. iv. 9, 1 Pet. iii. 18, 19, Acts ii. 25–31. The first and second of these texts he explains, and shows that it is doubtful if they contain and teach the doctrine even *virtually*. We are left, therefore, with but one scripture, according to this friend and advocate of this doctrine, upon which to make a *mere inference* in its favor. And this, the third, last, and vital text, clearly understood, and correctly expounded, is as far from establishing the descent of Christ, as claimed in the Creed at the present time, as any other text can be. Brought

from the sixteenth Psalm by St. Peter, it is adduced to prove from and by the sacred writings the resurrection of Christ from the grave, or the dead. If the Bible taught, specifically and beyond a doubt, this Article as it now stands in the Creed, it would nevertheless be a manifest and gross perversion of this text to interpret it as containing this doctrine even *indirectly*. It is, therefore, as certain as certainty can be, that the doctrine taught in *he descended into hell* is not in the Bible, but is of a piece with purgatory and kindred superstitions.

The intermediate state, then, can derive no support and secure no defense from this Article, which, without any warrant of Scripture, crept into the CREED centuries after the apostles.



## CHAPTER X.

## OF THE INTERMEDIATE STATE.

PARTICULAR *words* are claimed in defense of, and appealed to in support of, the theory that all souls, at death, are received into a temporary abode, where they are to be detained until the resurrection, without respect to their goodness or badness, happiness or misery. The primary meaning of these words is claimed as a refutation of the theory that souls, at death, go immediately to heaven or hell. These words are the Hebrew *sheol*, and the Greek *hades* and *gehenna*. It is said by biblical critics, among them Dr. George Campbell and Mr. Wesley, that *γέεννα*, *gehenna*, is the word used in the New Testament for *hell*, the place of future punishment, and that *sheol* in Hebrew, and *hades* in Greek, mean the grave, the state of the dead in general, the invisible world, and not hell, as we now use and understand that term. These critics find fault with our English version because these words, *sheol* and *hades*, are in so many places rendered *hell*. That these words should, in many places where they occur,

be rendered *grave*, as referring to the state of the dead, the under-world, the shades below, and should very rarely be translated hell, the place of the damned, and the abode of devils, is, perhaps, not questioned. To say these words should *never* be translated hell is, in the estimation of judicious and competent judges, saying too much. Mr. Richard Watson, giving in his Biblical Dictionary the substance of Dr. Campbell's criticisms on these particular words, cites the following instances where the reference of *sheol* is to *future woe*: Job xxi. 13; Ps. ix. 17, 18; Prov. v. 5; ix. 18; xxiii. 14; and the following where the reference of *hades* is to the same: Luke xvi. 23.

It occurs to us that it would be extremely difficult to give any reasonable exposition of these texts upon any other hypothesis than that they refer to future punishment in *hell*. If the "wicked shall be turned into *hell* and all the nations that forget God," only means that they shall be turned into the *grave*—the place where all must go—then there is nothing declared of the *wicked* and *the nations which forget God*, which is not equally true of the righteous and the nations which retain God in their memory. What is declared of "the strange woman," when it is said, "Her feet go down to death, her steps take hold on *hell*," which is not strictly true of *every*

woman, if there is no reference here to any thing but the grave—if there be no allusion to infamy, woe, and punishment? And so of the other texts above cited.

But if it can be demonstrated that all these texts mean the *grave*, and not the place of future punishment, even then, we cannot allow the assumption that souls do not go to heaven or hell when they leave the body. We do not deny, but believe most firmly, that *sheol* and *hades* are used in many places where they occur in the Scriptures to denote the grave, the state of the dead, the invisible world. This is, however, all that we can grant. We cannot allow that in every place where they occur, they have no reference to hell, the abode of the damned. But the success and truth of our theory does not depend upon this. We may grant that *sheol* and *hades* should *never* be rendered *hell* in the sense in which we now use that term, and that the word *gehenna*, which is only used about a dozen times in the New Testament, is used to designate *hell*, the place of the damned, and then we have admitted nothing which makes against the theory that souls go, at death, either to heaven or hell. We do not deny that the invisible world is the receptacle of the dead. Man dying, goes to the shades below—to the veiled world; but this

is not all—the soul, also, goes to heaven or hell, as it is righteous or wicked.

The argument founded upon the meaning of these *particular words* in support of the intermediate state, while it is as slender as it is fanciful, is as weak as any conceivable thing could be, and literally amounts to nothing.

While we have this subject under consideration, we may ask, as we pass, if the Old Testament does not somewhere, in some way, speak of, and teach, the existence of a place of future punishment? The argument founded here upon the critical meaning of *sheol*, *hades*, and *gehenna*, reminds us of the logic of the Universalists against future punishment. And if we are not greatly mistaken, one could as correctly argue from *sheol* and *hades* meaning the state of the dead—the *grave*—that there is no hell, and even no heaven, in the future state, as he could argue from it that the soul does not go at death to heaven or hell. The logic is the same in both cases. But as there is so much stress laid on the critical meaning of these *particular words*, we must pursue the same still farther. The truth is simply this: *Sheol* and *hades* are commonly used as general terms to express the state and condition of the dead. Referring in a general way to the body and soul, these words convey the idea that the dead are in the grave—the

world beyond the sight and walks of men. They express *indefinitely* the state of the dead. While in many places these words are in their meanings so indefinite as to justify no conclusion as to whether the individuals dead are in heaven or in hell, they nowhere express *definitely*, nor in any way justify, the inference *that the dead are not in heaven and not in hell*. A general avowal of some indefinite thing does not necessarily negative any and every thing else. Let us illustrate this indefinite use of terms. Of Josephus we say he is dead—has gone to the grave—he is in the invisible world—in the land of spirits. Here we declare a truth, and all that is known of the state and abode of Josephus, and just what is generally declared by *sheol* and *hades* when applied indefinitely to the dead. If in what we have said in these expressions of the condition and abode of Josephus, we have not said that he is in heaven, and have not said that he is in hell—and we admit that we have not—it is equally true that we have not said that he is *not* in heaven, and that we have not said that he is *not* in hell. Here is another example of the same nature. A citizen of America travels into the Old World. In speaking of him, we say he has gone to Europe. This is a general term referring to a division of country in the Eastern Hemisphere. In this we have not said that the

man has gone to England, and yet that may be the very division of Europe to which he has gone, and in which he is residing for the time being.

A farther explanation of this point may be given in some of the common expressions of the day. Of an individual who has died we say "he has gone to his long home"—"has gone the way of all the earth"—"has gone to the grave"—"has gone to the unknown land"—"has gone whence no traveler returns"—"has gone to the other world"—"has gone to the land of spirits"—"has gone to eternity." These are all general and indefinite expressions, like *sheol* and *hades*, concerning the change and condition of the man in death and his inhabitancy of the future state. None of these expressions declare definitely or indefinitely that the dead man is in heaven or that he is in hell—neither do they declare that he is out of one or the other of these places. And it can be true that he has gone to the invisible world, and at the same time true that he is in heaven or in hell. Just as we speak in a general way and indefinitely of the abode and state of a man who is dead, when we say, "He has gone to eternity," we speak in a general way and indefinitely of the state of the dead when we use *sheol* and *hades* in their general and indefinite meanings. Pause here. If this be true—and

true it must be—then the argument founded upon the meaning and use of these *particular words* is without force, and the conclusions drawn from the same are mere sophisms. The intermediate state stands by the side of this argument a mere fabrication.

Out of the quarry of their imagination have the well-skilled builders of this wonderful fabric—the intermediate state—brought forth another stone polished after their own similitude. They tell us “Abraham’s bosom” is the place styled by our Lord “paradise,” and that *paradise is not heaven*. They call it the antechamber of heaven, the porch of heaven. This paradise is the receptacle of holy souls till the resurrection. Once more, they inform us that *hades*, where Dives lifted up his eyes in torments, is not *hell*, but the invisible regions where unholy souls are detained until the judgment—we suppose, though they have not called it by that name, they consider it the *antechamber* of hell. These authors separate and blend, divide and unite, distinguish and confound, these places in a remarkable manner, and involve themselves and their positions in confusion and contradiction. Following them in their winding course, we get about this view of the matter: Paradise *is* a division or part of heaven, for it is the antechamber of heaven. The porch or antechamber of a house is a part

of the house. Paradise is *not* heaven, and no part of heaven, for all holy souls are in paradise, and they are not in heaven nor in any part of heaven. The invisible world—the receptacle of the dead—*hades*—is both a part of heaven and a part of hell, for paradise, the receptacle of holy souls, is the antechamber of heaven, and *hades*, on the other side of the gulf—the place of torment and the receptacle of unholy souls—is the antechamber of hell. All souls, consequently, are *in* heaven and *out* of heaven, *in* hell and *out* of hell.

But, to consider the point more directly. We deny the proposition, if proposition it can be called, that *paradise is not heaven*. It is supposed the critics will not claim that *παράδεισος*, *paradise*, and *ᾅδης*, *hades*, are synonymous; and yet this must be maintained by our opponents to make them consistent in their positions. But the truth is, when *paradise* is used, referring to the future state, it means *heaven*, where God and Christ, angels, and the spirits of just men made perfect, have their special and lasting abode. *Paradise* and *heaven* are synonymous terms, and are used interchangeably. St. Paul uses them as such and in this manner in his Second Epistle to the Corinthians. At the twelfth chapter, speaking of a man whom he knew in Christ, in the second verse, he says he was “caught up to the third



heaven," and in the fourth verse, "caught up into paradise." Mr. Richard Watson, in his *Biblical Dictionary*, on the article *Paradise*, remarks: "The term *paradise* is obviously used in the New Testament as another word for heaven: by our Lord—Luke xxiii. 43—by the Apostle Paul—2 Cor. xii. 4—and in the *Apocalypse*—ii. 7." Observe, Mr. Watson here refers to the very text—Luke xxiii. 43—referred to by Mr. Wesley and Bishop McTyeire. He says it is used as another word for heaven; they say it is not so used.

Christ, on the cross, promises the dying thief who asks to be remembered when he comes into his kingdom, "To-day shalt thou be with me in paradise." This promise was complied with, and Christ accompanied the soul of the penitent thief that very day into paradise. On the morning of the third day after his crucifixion, having risen from the dead, Christ appears to Mary Magdalene, and enjoins upon her, "Touch me not," and assigns as the reason of the prohibition, "For I am not yet ascended to my Father." This is appealed to as authority for, and in proof of, the assertion that *paradise* is not *heaven*. But a careful and thorough analysis of the whole transaction and the entire language of our Lord will show that there is nothing inconsistent with the belief and averment that the ghost, or spirit, of Christ, on

the day of his crucifixion, accompanied the soul of the penitent thief to *heaven*, the place called by him *paradise*. He may, in his spirit, have gone with the soul of the thief to *heaven*, where his Father has his throne and dwelling-place, and then, on the morning of his resurrection, have truly said, In my human body, raised from the dead, "I am not yet ascended to my Father." To a mind divested of a preconceived opinion, this will be quite apparent. But there is another view of the language of Christ to Mary on this occasion, which equally saps the foundation and destroys the argument of our opponents. We cannot do better than give it in the language of Dr. Adam Clarke :

"From Matthew xxviii. 9, it appears that some of the women *held him by the feet and worshiped him*. This probably Mary did; and our Lord seems to have spoken to her to this effect: 'Spend no longer time with me now: I am not going immediately to heaven—you will have several opportunities of seeing me again; but go and tell my disciples that I am, by and by, to ascend to *my Father and God*, who is *your Father and God* also. Therefore, let them take courage.'"  
(Com. St. John xx. 17.)

Take, then, either view of the text, that Christ, in his body, since his resurrection, had not ascended to his Father, or that he was not

going to ascend, yet awhile, to his Father, both of which were true in fact, whichever is the true meaning of his language to Mary, and there is no evidence sustaining the conclusion that he was not, on the day of his crucifixion, in *heaven* with the thief, according to his promise.

No point of doctrine can be sustained by that which is itself unsustained and untrue. The proposition that *paradise is not heaven* lies before us unsustained and totally untrue. Consequently, the doctrine of the intermediate state is not established by this argument.

## CHAPTER XI.

## OF THE INTERMEDIATE STATE.

It is argued that upon any other hypothesis than that souls are detained in a temporary abode, outside of heaven and hell, until the general resurrection and the last day, without any sentence passed upon them, the judgment-day would be too empty to be solemn, and too uncertain to be just. It is maintained that there is but one judgment-day, and that it is appointed to be at the end of time. That then, the judgment being universal, every one will receive a final and everlasting destiny, that then, the righteous and the wicked hear their sentence together, and for the first time. It is, pushing the point to its conclusion, argued that if as fast as men die, they are sent to heaven or hell, the judgment-day is only for the portion of the race living at the time the world comes to an end, or that those sentenced to hell, and adjudged to heaven, will be brought to a second trial, involving the possibility and probability of a reversal of the first sentence; or in the third

place, that they are only brought out of their abodes to be remanded. Our opponents, in connection with these suppositions, talk of the first sentence being unjust—no adequate purpose being secured—and the righteous being put in jeopardy of their crowns and trembling at a capricious administration.

What is herein set forth must not be passed over indifferently, but in view of the importance attached to the same and its weight with many minds, must be put in the crucible and thoroughly tested.

First, then, how much of the above do we admit, and what of it reject, and how dispose of the whole?

Though we do not claim quite as much wisdom and knowledge as some others in determining the purposes and justice of the Almighty in the appointment, business, and awards of the judgment-day, no one can believe more firmly in the certainty of such a day, and respect more highly what is believed to be the purposes of that day than we. As our controversy is with those who admit the doctrine of a judgment, it would be a digression to dwell upon the proofs of such a day to come. There is to be, at the end of time, a general judgment-day. At the end of time, it is not before; general, it is universal. Not only the portion of the human race living at the con-

summation of time shall be assembled at the bar of this court, but all men, living and dead, of all ages and all countries, good and bad, and all angels, holy and unholy. It will be the first and last tribunal before which the universe will be arraigned, and from which it will receive its doom. God has appointed this day to judge the world in righteousness by Jesus Christ. Certainly it will not be too empty to be solemn, nor too uncertain in its decisions and awards to be just. It will doubtless condemn many earthly decisions, and revoke many of the sentences of earthly tribunals, but its proceedings shall be in righteousness, and its verdicts according to truth and justice. Too empty to be solemn! More than Sinai's thunders are heard—the voice of the archangel and the trump of God swallow every other sound, and peal through the universe—earth, heaven and hell, life and death, hear! More than Sinai's lightnings are seen—the brightness of Christ in his coming appears—his accumulated wrath, the glare of whose flames darkens every other light, is in process of revelation—the earth reels out of its place—the stars fall from heaven—the sun goes out in darkness—the heavens, as a parchment scroll, are together rolled—the whole frame of universal nature dissolves in liquid flame—the thrones are erected—the triune God attends—the books are opened—

the intelligences of the universe assemble before the face of the Judge—before the tribunal from which there is no appeal—the day made for all other days has dawned—the day which is to test the deeds of men, angels, and devils—life and death, heaven and hell, time and eternity—the doom of the universe—are all concentrated and suspended here in this great judgment-day! Too empty to be solemn! If this be emptiness, then truly, there is nothing serious, nothing real in all the realms of God, nothing serious, nothing real in any or all the transactions of time and eternity.

Believing the general judgment is to be at the end of time—that all will then be judged—that neither the righteous dead nor the righteous living will have any occasion to tremble with the apprehension that they are under a fanciful and fickle administration, and that they will in no degree and in no way be liable to lose their crowns—and that the wicked will have no opportunity and no hope of escaping hell—that there will be no reversal of any thing pertaining essentially to the abode and sentence of the dead, we *deny* the correctness and truth of the charges here made upon our theory. We *deny* that it is logically true that the wicked going to hell and the righteous to heaven at death, make the judgment too empty to be solemn and too uncertain to be just, and *deny* that the possibility or proba-

bility of the reversal of the doom of the dead is involved in the theory. As our opponents have merely asserted and have not proven the difficulties and absurdities, which they have charged upon our theory, to exist, and as we are not logically bound to prove a negative, we might leave the whole with the denial, but we will subjoin the reasons which make good the denial.

The design of the general judgment is to exalt the declarative glory of God, manifest his justice, and vindicate his administration. Examining and rewarding each and every one before an assembled universe will accomplish this end, and there is nothing in the designs and transactions of this dreadful day which, in the least, involves our theory in the difficulties and absurdities charged upon it.

But the high privilege and happy estate of Enoch and Elijah clear the doctrine of immediate entrance upon an abode in heaven, at death, of these charges brought against it. Enoch was "translated that he should not see death, and was not found because God had translated him," and "Elijah went up by a whirlwind into heaven." They entered upon the inheritance of the saints in light without passing under the empire of death, which is the destiny of all others of the race. It is true, Bishop McTyeire has expressed the opinion that their bodies may have been



buried by God, no man knowing where or how, and that the body of each is a seed sown somewhere, which has not yet been raised. The Bishop maintains that in glorified bodies they could not have ascended to heaven, for Christ must go to heaven in a risen and glorified body before any one else. But all this is mere assumption. There is not a word in the Bible authorizing any such conjectures. The Scriptures tell us that God *buried Moses*, that he *translated Enoch that he should not see death*, and *Elijah went up by a whirlwind into heaven*. We have as much authority for asserting Moses was translated without dying and without burial, as that Enoch and Elijah were *buried*. The apostle does say, "Now is Christ risen from the dead, and become the first-fruits of them that slept," but Enoch and Elijah never slept in death. And nowhere do the Scriptures teach that Christ's body was the *first* to enter heaven, and it is evident the apostle does not mean by his being the *first-fruits* that he was the *first* to enter heaven in a glorified body. "Now is Christ *risen from the dead*"—*not ascended to heaven*—"and become the first-fruits of them that slept." His relation to the dead in a *risen*, and *not* in an *ascended body*, constitutes him the *first-fruits*. This is quite clear and very certain. And it is as certainly true that Enoch and Elijah, going into heaven

with their bodies, upon which death never passed, are now there, awaiting the general judgment-day, as any thing taught by Holy Writ. And this truth dissipates the grave charges preferred here against the doctrine we are trying to defend.

Again, the charges made against the doctrine of immediate entrance, at death, into heaven or hell, lie with equal force against the intermediate state. The authors who defend this theory, assert most positively that the character of the dead is unchangeably fixed, and that their doom is irrevocably sealed. To quote again from the sermon of Bishop McTyeire :

“No change of character in this disembodied state, in this spirit-land. In hades is no dispensation for making men better who were bad here. ‘We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.’ The things *done in the body* are to form the basis of judgment. This life is given unto men to work out their salvation with fear and trembling. This is the day of salvation; secure it now or never. After death, judgment; and judgment proceeds upon and reflects on the life that went before death—that only. No amendment, no conversion is provided for between death and the judgment. Character is fixed then, though destiny be not pronounced.

Hence, correctly it may be said of one dying in his sins, He has gone to hell—gone beyond grace and effectual prayer—gone, beyond remedy. He which is filthy must be filthy still. Gone, gone to hell. Work while it is day; the night cometh. Do this work of salvation now, and with thy might, ‘for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.’ Ye unholy who enter there, leave hope behind. Likewise, when the righteous die, we may safely say, not only that they rest from their labors, but by anticipation, that they have gone to heaven. ‘The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; *he shall enter into peace.*’ No temptations, no lapses beyond the grave; he that endures till then, endures to the end of probation, and a crown is his. He that liveth and believeth in Christ shall never die; he that believeth, though he die, yet he shall live; but he that dieth in unbelief shall neither believe nor live.

“Happiness and woe in this middle state.”

Now look at this intermediate state. *Character is fixed. It may be said of one dying in his sins, he has gone to hell. When the righteous die, we may say not only that they rest from their labors, but, by anticipation, that they have gone to heaven.*

*Happiness and woe are in this middle state. Judgment proceeds upon and reflects on the life that went before death—that only. All the wicked and the righteous in this middle state are awaiting the judgment-day. Now look at the opposing theory. At death, character is fixed. The righteous rest from their labors and go to heaven, where they are transcendently happy. The wicked go to hell, where they suffer the tortures of woe. Judgment proceeds upon and reflects on the life that went before death—that only. The righteous in heaven, and the wicked in hell, are awaiting the judgment-day.*

Here are the two theories side by side, and in contrast the one with the other. Comparing these theories, it is seen that there is nothing in the opposing theory justifying the charge of making the judgment empty, uncertain, without solemnity and justice, reversing dooms, revoking sentences, and bringing out of abodes merely to remand, which is not as emphatically contained in, and as clearly set forth by, the theory of the intermediate state. If the theory which we maintain should be rejected because of the allegations here made, so ought the theory which we combat, and then all must subscribe to the doctrine of purgatory, where character is changed, or some other dogma must be invented to meet the difficulties and supply the destitution caused by the failure of all dogmas heretofore held upon the subject.

One other matter, by way of argument, touching the manner in which the immediate entrance, at death, into heaven or hell, affects the judgment, and we have done on this point. What we now present, though all besides should fail, demonstrates that our doctrine does not, as charged, impair and contravene the judgment.

The devils—the angels which kept not their first estate—*are in hell*. So far as we know, this is not denied, and if it were, the Bible sufficiently authenticates it. Bishop McTyeire, speaking of the torments endured by the wicked in the intermediate state, which he assigns them, says: “These torments have one mitigation—they are not hell, *gehenna*, with the devil and his angels.” He here acknowledges that the devil and his angels are in hell—*gehenna*.

The devil and the other fallen angels were once good and pure angels, in a holy estate, and in a happy condition, but committing some sin or sins, we know not when or how, God judged them, condemned them, and banished them, under sentence, to hell. Here they dwell, though they may be permitted, for reasons unknown to us, to wander, at times, to other parts of the dominions of the Almighty. Their sentence is sealed, their doom fixed. There is no changing of the decree of God concerning them, no revoking the verdict which assigns them their

portion in the lake of fire prepared first for them.

Again, the devils will be summoned to the general judgment, where and when they, as well as men, will be judged. We are not aware that any one holds contrary to this. St. Peter and St. Jude teach us both that devils are in hell, and that they will be judged at the general judgment-day. In speaking of the works and damnation of false teachers, St. Peter says: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Pet. ii. 4.) Writing to those who were sanctified by God the Father, and preserved in Jesus Christ, and called, and warning them against apostasy, St. Jude declares, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Ver. 6.)

According to the teachings of the advocates of the intermediate state, as devils are now in hell, the judgment, in their case, will be too empty to be solemn or too uncertain to be just. But to say this is to condemn the transactions of the judgment-day in advance, and to charge God with folly in appointing it, and with injustice in holding it.

Mark, the devils being now in hell does not involve the general judgment to come in emptiness, uncertainty, and injustice, and does not involve the probability or possibility of the reversal of the sentence already pronounced against the devils. Then the souls of men, going to hell at death, and being there before the general judgment, do not involve these things, and the charging them upon the theory is the barest assumption. And here we pause.

The advocates of the doctrine that no one has yet been saved in heaven and no one sent to hell, accumulate their proofs as though they could, by their number, supply the strength of which they are destitute. Another point pressed, the force of which is sought to be magnified, is that human actions, teachings, and influences, living after their authors are dead, have not, at death, culminated in their results, and will not before the end of time, and that this being true, and God not giving an insight into the future, no sentence can be made before the end of the world in which the soul sentenced can acquiesce.

It is verily true that human actions and teachings live in their influences and work out results after the authors are dead. Abel, by the faith which actuated him in offering an acceptable sacrifice to God, being dead, yet speaketh. St. Paul, by his writings and labors, is still exer-

cising an influence upon the world, and extending the conquest of the Redeemer's kingdom, and will, until the hope of the resurrection, for which he was called in question, is realized by himself and all others who fall asleep in Jesus. Mr. Wesley, by his energy, zeal, and piety, gave to Christianity, in his day, an impulse which has not yet expended its force, and shall not, for its encircling and widening waves shall extend to and influence the most distant ages yet to come. Byron, Bolingbroke, Hume, Tom Paine, Volney, and Voltaire, all dead, are still exerting an influence in the world among men, and, from their ungodly lives, unholy teachings, and infidel writings, there still emanates, as from a carcass, a stench, and proceeds a contagious atmosphere, which carry blight and death throughout the circles of human society. All this will be reckoned in the general judgment at the last day, and will have to do in making up the reward for eternity. But from all this, none can in truth assert, or in reason infer, that the soul, at death, will be any the less prepared to acquiesce in its doom than it will when time has accomplished its mission and terminated.

We cannot assert that the sinner will acquiesce in his sentence at death, nor can we assert that he will acquiesce in his sentence at the general judgment at the end of time. That he will ever



be reconciled thereto, we do not believe, though every sinner will doubtless feel and know his sentence to be according to the principles of a just administration. If enough will be revealed against the sinner at the general judgment to force him to acquiesce in his sentence, there is also enough against him at death, of which he cannot be ignorant, to effect the same end. The deeds of the life with their accompanying results up to the time of death, and the corrupt character and wicked nature with which the sinner leaves the world, are enough to fix his sentence and seal his doom for ever, our opponents themselves being judges. Then there is certainly enough to force him to acquiesce, if there be such a thing as the acquiescence of a sinner in the sentence which appoints him his portion in hell with the devil and his angels. And if the sinner possesses, at death, enough of feeling and knowledge to suffer punishment in the intermediate state and acquiesce therein, he certainly may and will have, at the same period, sufficient knowledge to acquiesce in a sentence which consigns him to hell. And the righteous man taken to heaven at death, in the holiness of heart which he has then attained, can, in the fullness of the knowledge which he possesses, acquiesce in his condition, and magnify the grace of God by which he has been saved and brought to so

rich and glorious an inheritance. But suppose the soul does not acquiesce? Is that any reason that it should not be sent to hell, or any evidence that it is not? From the statements made above, it is certain that if the sinner may refuse, at death, to acquiesce in a sentence which consigns him to hell, he may refuse at the general judgment-day. And if his refusal to acquiesce is a *reason* for not sentencing him, at death, to hell, and sending him thither, it may be a *reason* at the last day. And if this is an *evidence* that he is not sent, at death, to hell, it may be an *evidence* that he is not to be sent to hell from the judgment-bar at the last day.

The fact that works live and accomplish results after the death of their authors, would have weight in settling the question now pending, did the harvest thus produced effect a change in the character and condition of the dead. But this is not the case, according to the decision of our opponents themselves. Or if it were true that rewards cease at the general judgment, leaving no opportunity to punish the wicked and bless the righteous for the harvest of evil and good which their works have produced in the interval between death and the judgment, then this would be an item in determining the question before us. But after the judgment-day, there is an eternity in which to punish the wicked and

blest the righteous. In this eternity, to follow the judgment, there will be an opportunity to punish for all the evil results of the works of this life—embracing all the consequences which may have crowded into the interval between death and the resurrection, and also an opportunity to bless for all the good results accumulated in this interval.

Surveying the subject in all its bearings, it is manifest that the results accumulated by works after death, and an ignorance of the future, form no barrier to the reception of the doctrine that men dying go immediately to heaven or hell.

## CHAPTER XII.

## OF THE INTERMEDIATE STATE.

HITHERTO we have been removing objections and refuting arguments urged against the doctrine of immediate entrance, at death, into heaven or hell. This accomplished, a brief examination of Hebrews xi. 39, 40, which is the text selected by Bishop McTyeire as the foundation of his sermon, may now be made, after which a few positive proofs of the theory which we hold shall be appended. Not from any exposition which he gives of it, but from the doctrine which he builds upon it, the Bishop makes this text teach that the Old Testament saints are detained from entering upon the inheritance provided in heaven for the righteous, and that they cannot and shall not enter upon it until those of the gospel dispensation enter, and that all of every dispensation shall enter upon it for the first time and together. Assuming this as the doctrine of the text, makes *that they without us should not be made perfect*, an interruption in the progress of the subject had in hand by the apostle, and disjoints,

dissevers, and confuses the whole text. No one can maintain this view and connect this part of the text with what comes before it and what follows after it, neither can he give an intelligible explanation of what precedes and succeeds it. We should follow the apostle in the leading and general idea which he is presenting. Giving an exposition agreeing with, and consequent upon, the thread of the author's subject, we shall see at once that the text affords no ground for the opinion that the dead saints of past ages are detained from their reward outside of heaven, waiting until the glorification, at the last day, of the saints of the gospel dispensation for their reward. The text teaches no such thing, neither does it embrace the idea that the coming of the saints of this dispensation and the rewarding of the same shall enhance the reward of the saints of former dispensations.

Dr. H. Hammond and others give an exposition of this text which, if we should follow, would establish us in the fact that the text does not in the least look to and sustain the opinion that the saints of the former ages are detained out of heaven, awaiting their crowns until the coming and consummation of the saints of this dispensation. Hammond says: "By this it is already apparent that *eternal bliss* in another world was not the *matter* of this *promise*," etc.

But we cannot adopt an exposition merely because it supports a theory which we are laboring to maintain, and as we conceive that this exposition of Hammond does not give the meaning of the apostle, we reject it. The apostle, in addressing the Hebrew Christians, writes to influence and encourage them to continue steadfast in their adherence to Jesus, and to persevere in running the race set before them under the chastisements and persecutions which they should be called to endure. In order to this, he points them to those of former ages, to Gideon, Samson, Barak, Jephthah, David, Samuel, the prophets, and others, who endured trials, scourgings, etc., and accomplished great and noble deeds, and died without receiving the promised reward in this life, but received it in heaven. For they failed not of the reward finally and for ever. If they had, then there would have been nothing in their case encouraging to others.

In as few words and as short a space as possible, we will give what we perceive to be the entire and manifest view of the apostle. Your life as Christians must be after this manner: In this world you must believe, labor, and endure. In the race which you are running, you will have trials, sufferings, persecutions, etc. From these, as the servants of God, you cannot be exempt. The prize is at the end of the race. You will

not receive your reward and crown here in this life. This is the day and place of labor and not of reward. You will attain the prize and receive your reward when the race is over, in the future state in heaven. This is the manner in which God deals with his servants. It was in this way he dealt with the saints of previous dispensations. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth," and "received not the promise"—the reward and blessing in this life—but they received them in heaven when they passed away from this world, God having provided some better thing for them there. And the blessing which they have received you shall receive also—for you shall not be left out of the inheritance which they enjoy, but shall follow on and be made perfect with them where they now are. By this, be encouraged in the race which you are running. It is evident that this gives the scope of the apostle's intention in this text, for he, immediately, carrying on the subject, encourages them by the example

of Jesus, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Notwithstanding the expositions of various authors to the contrary, Luke xvi. 22, 23, may be given as positive evidence of the truth of the theory which carries the righteous to heaven and sends the wicked to hell immediately upon the decease of the body. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Dr. Hammond paraphrases this text thus: "Into heaven to be placed next to Abraham the father of the faithful." In this paraphrase he refers to Matt. viii. 11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Jesus, instead of following the fictions and fancies of the Jews, intended to teach, in this scripture concerning Lazarus, that he was, as the above paraphrase imports, in the heaven and home of the righteous. Mr. Wesley, following, in his explanation of this text, the common and blind opinions of the Jews, and others, instead of the doctrine of Jesus, makes Abraham's bosom, and what he calls the antechamber of heaven, and what he claims to be paradise, the same, and



consequently concludes that Lazarus, being in Abraham's bosom, was not in heaven. Dr. Milner claims this text in proof of purgatory. In his letter upon purgatory, on pages 262, 263, End of Controversy, he writes: "To come now to the New Testament: What place, I ask, must that be, which our Saviour calls 'Abraham's bosom,' where the soul of Lazarus reposed—Luke xvi. 22—among the other just souls, till he by his sacred passion paid their ransom? Not heaven, otherwise Dives would have addressed himself to God, instead of Abraham; but evidently a middle state, as St. Augustine teaches." The doctrines of Wesley and Milner, which they each attempt to prove from this verse of Scripture, are closely allied and much alike, and this text will go as far to prove those of the one as of the other, and we would wrest it, as we should, from the grasp of both these men. The argument of Milner that Dives calling upon Abraham instead of God, is evidence that Abraham and Lazarus were not in heaven, is such silly trifling that it merits no farther consideration.

"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom." Here we have the fact declared in the strongest language that the rich man was, immediately

on his decease, in a place of conscious misery. Even granting that *ᾠδης*, *hades*, means the invisible world—the receptacle of the dead—and yet the rich man being in anguish, or as Hammond paraphrases it, “in a place of tormenting flames,” makes it conclusive that he was in hell, the place of the damned and the abode of devils. The only way to escape this conclusion is to hold with Mr. Wesley, that God has provided *two* places of torment in the future world; one, *γέεννα*, hell, the other *outside* of *γέεννα*, hell, though near by it. (See Wesley’s sermon on the Rich Man and Lazarus.) Bloomfield, while contending that *ἐν ᾠδῃ*, in this 23d verse, must be taken in the signification of the invisible state, adopts in his note on the 25th verse, a paraphrase by Bishop Sanderson, which appears to us to admit that Dives is in hell. If Dr. A. Clarke’s comment on the punishment of the rich man does not admit this fact, it is foreign to the subject. Even Dr. Challoner, the author of *The Catholic Christian Instructed*, says: “Others there are, and their numbers are very great, who die in the guilt of deadly sin, and such as these go straight to hell, like the rich glutton in the gospel—St. Luke xvi.—and therefore cannot be bettered by our prayers.” (P. 146.)

Having in a previous place established the point that paradise is another term for heaven,

the promise of Jesus to the penitent thief, "Verily I say unto thee, To-day shalt thou be with me in paradise"—Luke xxiii. 43—is most conclusive on this subject.

In giving farther proof of immediate entrance into heaven on the dissolution of soul and body, we appeal to such scriptures as in some way speak of being *present with the Lord*, and at the same time *absent from the body*. To present this clearly and make it conclusive, it becomes necessary to show in the first place that *Jesus is in heaven*. The ascension of Christ to heaven, and his sitting down there at the right hand of the Father, are points which were foretold by Jewish types and prophecies, and which are unmistakably taught in the New Testament writings. Standing with his disciples at Bethany, and pronouncing his blessings in fullness upon them, suddenly he ascends from the earth, and, while they gaze, he passes swiftly on above the tops of the highest mountains, and still on above the heights of the firmament, and beyond the sun, moon, and stars, into the highest heavens, where, in the presence of the angels, and amidst the glory which he had with his Father, even before the birth of time, he was, in his human nature, inaugurated King of saints.

"So then, after the Lord had spoken unto them, he was received up into heaven, and sat

on the right hand of God." (Mark xvi. 19.) "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke xxiv. 50, 51.) "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 9-11.) "He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. iv. 10.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.) "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. cx. 1.) Having preached a sermon to his accusers which cut them to the heart, and being himself full of the Holy Ghost, Stephen "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said,

Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts vii. 55, 56.)

These scriptures give us divine authority for saying, "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfections of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."

It only remains now to show in the second place from the Sacred Writings that the soul, on leaving the body, is present with the Lord—present, too, in a manner which is not enjoyed here in the body, and in a way which does not depend upon, nor grow out of, the omnipresence of God. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. v. 6–8.) "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." (Phil. i. 23, 24.) The apostle teaches that when he should be released from the mortal body and from this life, he would then be with Christ where he has gone to prepare

a place for him in heaven, beholding God face to face, and seeing him as he is. It can afford our opponents no refuge to say that this being present with the Lord, grows out of his omnipresence, and is secured by it. To say this, is to contradict, or, at least, destroy the sense of the apostle. Paul could say, with great courage and confidence, in the face of persecutions and death, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) Let the body, the earthly house, the temporary abode of the Christian hero, dissolve—be taken down—his soul will fly home to its house not made with human hands, which is eternal in the heavens. Being eternal, it is no temporary abode. There the soul shall eat of the tree of life and live for ever.

Other arguments and other scriptures could be given, bearing upon this subject—some, directly; others, remotely. The doctrine which we have set forth is gathered not only from a few select and pointed passages of Scripture, but the Bible is replete with it. A system of theology, with all heathen superstitions and barbarous notions eliminated, and founded upon the authority of Divine Revelation, and not upon the teachings of Fathers and Councils,

must reject the dogmas of a middle and intermediate state, and maintain that beyond this life heaven is for the righteous, and hell is for the wicked, and, besides these states and conditions, there are none.

## CHAPTER XIII.

## THE TERMINATION OF THE STATE OF THE DEAD.

A BRIEF chapter on the termination of the state of the dead may close these pages. What space of time is to intervene this and the period of the state of the dead, no one can tell. While time shall last, kingdoms exist, and emperors reign, the King of Terrors shall sway his scepter, rejoice in acquisitions, and triumph in conquests made to his empire. Sword and fire, famine and pestilence, earthquake and plague, shall all contribute to augment the mighty throng who go down to the grave. Change may follow change, revolution succeed revolution, and many states and conditions end, but while our globe revolves, and our sun shines, the present state of the dead shall not terminate. The expectation of a millennial day to dawn before the end of the world, and whose reign shall last a thousand years, may fill those who indulge the expectation with visions of peace and holiness, glory and happiness. The Church of Christ, holding forth the word of life, disseminating truth, inculcating



love, and subjugating malignity and sin, may produce in the world a state of things transcendently glorious. The earth may be filled with the knowledge of the Lord, as the waters cover the sea; the barbarous heathen may be tamed, civilized, enlightened, and made holy, harmless, and undefiled; the waste places may break forth into joy and singing, because God hath redeemed and comforted his people; persecution, with its bitter edicts, may lose its power; the whole world may be regenerated and elevated, and more; but in all the progress of the gospel, and the attainments of the millennial day, there shall be nothing to revoke the decree, "Dust thou art, and unto dust thou shalt return." However magnificent the accumulated deeds of the Church, and however sublime the conquests of the Cross in this dispensation, there shall be no literal resurrection of the dead until the angel, standing upon the sea and the land, shall swear by Him who liveth for ever and ever, that time shall be no longer. Consequently, before that event, there can be no termination of the state of the dead. The expiration of time repeals the edict which returns mortal dust to its mother dust, arrests the work of dissolving the union of soul and body, ushers in the resurrection morning, and terminates with it the present state of the dead. The bodies lying unconscious

and in the grave, shall continue no longer in that condition. These bodies shall be detained no longer from participating in the happiness or misery in which their respective souls are participating. The souls and bodies of the deceased will remain no longer apart. The body raised up, will be united again with its soul, never more to be separated from it. The resurrection terminates the present state of the dead.

But "how are the dead raised up? and with what body do they come?" It could serve no use to edification to enter at this time into the various speculations set forth upon this subject. Suffice it to say God, who made and upholds all things, can and will raise the dead. The same body which is buried will be by him preserved in every atom, and brought forth from the tomb. No particle of matter has ever been annihilated, nor ever will be, until God shall see fit to annihilate it at the consummation of time. He who "stretcheth out the north over the empty place, and hangeth the earth upon nothing," surveys in his comprehensive knowledge, and preserves by his omnipotence, all and every particle of matter in existence. The sands of the earth he measures, and weighs its dust. "Hell is naked before him, and destruction hath no covering" which can conceal from his view. Let then the particles of the

body mingle with other particles of matter, undergo various transformations, and be absorbed by other bodies, the "I AM" can trace and distinguish the dust of the mortal body in its latest and completest absorption, and can, when the time comes to do so, separate it from all other matter, and present it in its original identity. And He will. In the resurrection, the bodies of the dead, together with those living at the time on the earth, will be changed into spiritual bodies made incorruptible, and will be clothed with honor and power. These bodies shall possess the perfection of human bodies. All excrescences and deformities heretofore existing in any body shall be removed, and all imperfections and destitutions will be supplied. More of this anon.

What follows the termination of the present state of the dead? The judgment; the apportioning the world its doom. When the dead are raised, they, small and great, shall stand before God. The judgment immediately succeeds the resurrection. Then the whole race of Adam, with all other created intelligences, standing before God their Judge, receive their final sentence, and witness the doom of the universe. The souls of the wicked dead, in union with their respective bodies, which have been brought up from the grave, go back to hell,

there to remain through eternity. All the wicked who are living at the time of the resurrection, go down with them to the same fate. The souls of the righteous dead, in union with their respective bodies, which have been raised from the tomb, go back to heaven, there to live for ever. All the righteous who are living on the earth at the time of the resurrection, ascend with them to heaven, to enjoy the same inheritance.

The wicked, with bodies constructed upon spiritual and indestructible principles, and which are never to be reduced to nonentity, being consigned to endless punishment, go down to hell. There is a hell—prepared first for the devil and his angels. It is a dark prison—a bottomless pit—without water—filled with fire and brimstone, from which proceed torrents of smoke. There shall be “wailing and gnashing of teeth.” “The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Here these ungodly ones are to be the companions of devils, subjects of death, dwelling under the blackness of darkness, suffering the vengeance of eternal fire, the smoke of their torment ascending up for ever and ever. The

terms used to designate the state, portray the doom, and describe the duration of the misery and punishment of those who know not God, and obey not the gospel of our Lord Jesus Christ, are the most emphatic and comprehensive belonging to human vocabularies. "Depart from me, ye cursed, into everlasting fire." "These shall go away into everlasting punishment." "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Could language be stronger, clearer, more comprehensive, more conclusive? If there is any truth in Scripture or any force in language—and there must be—then they whom the "Judge of quick and dead" consigns to hell, will never be annihilated, and shall never be released from suffering. While God and justice, while law and truth, while heaven and hell shall be, the souls and bodies of the damned shall exist, and their sufferings continue. In hell is no dispensation for making men good, no agencies for producing penitence, none for conferring pardon. There the damned are corrupt and guilty, and by their deeds, deepen their corruption and add to their guilt. The mediatorial reign of Christ terminated, the day of grace ended, and the sufferings in hell being

penal and not amendatory, the wicked must exist and suffer through eternity. Here they have

“No patron! intercessor none! now past  
The sweet, the clement, mediatorial hour!  
For guilt no plea! to pain no pause—no bound!  
Inexorable, all! and all, extreme!”

Though our earth is doomed to pass under the shadow of eternal oblivion, and though Death shall eternally revel in hell and for ever prey upon the impenitent, we may turn our gaze upon a happier scene, and our thoughts upon a sublimer theme. *What the godly shall be*, and what they shall possess and enjoy in the home of the saints and the city of God, after the termination of the present state of the dead, is a theme upon which the mind can dwell with an inspiration kindled at the throne of the Most High, and with a pleasure akin to that of angels. All that is beautiful, lovely, desirable, immortal, and divine, gather about this subject in unmeasured magnitude.

What shall the godly *be* when, in the union of soul and body, they enter the kingdom prepared for them from the foundation of the world? Who can tell? “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall

appear, we shall be like him; for we shall see him as he is." The saved in heaven shall be pure in spirit, and whole—complete in body. No sin will be in the soul, nor touch of sin upon the spirit of the redeemed and sanctified who, coming out of great tribulation, have washed their robes and made them white in the blood of the Lamb. They are perfect as their Father in heaven is perfect—pure as he is pure—holy as he is holy. As the affections will be conformed to the principles of right, so also shall the intellectual powers be endued with their proper strength, and regulated and balanced in the due order of their relations and offices. Not one of all the saved in heaven shall be afflicted with idiocy or lunacy. Not one shall lie under the embarrassment of imperfection of knowledge, defect of judgment, or treachery of memory. No longer shall they see through a glass darkly, neither know only in part, but they shall see face to face, and know even as they are known by God.

The glorified bodies of the redeemed shall be sound—whole—complete. Many bodies are seen in the ends of the earth whose limbs and members have been amputated. Some are born without their lower extremities, others without hands and arms. We have seen a youth in age still an infant in size. In all the realms of glory,

no human body shall appear with blemishes, deformities, or deficiencies. All deformities will be removed, all amputated members restored, all deficiencies supplied, and the glorified body fashioned after the risen and glorified body of the Lord Jesus. The saints in light shall know no age, endure no decrepitude, have no gray hairs nor wrinkled brows. Neither will there be amongst them a youth in age an infant in size. *There will be no infants in heaven.*

Some are verily startled by this announcement. It is not only contrary to the opinions which they have ever entertained concerning the matter, but horrifying to their sensibilities, and they are ready to exclaim that if it be true that infants are not still infants in heaven, then heaven will not be heaven to them! Among the brightest anticipations of bereaved parents is that of meeting their little ones just the same in *size* and *appearance* as when they expired in their arms. One desiring to console these parents, defeats himself in announcing to them that their children who die in childhood will not be children in heaven. But let us investigate the subject, then render a verdict according to the developments made.

When we say *there will be no infants in heaven*, it is not intended to teach that children dying in infancy are lost and sent to hell. All such



will be saved through Jesus Christ, who said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Crowned with the blood-washed throng in heaven, they will not there and then be infants. They will be of perfect stature, like the adult population who are inhabitants of the skies.

Infancy is an immature stage and an imperfect state of existence. Adam and Eve were not infants when made, but adults. There is a certain measure of stature to which every child born is, in process of time, to attain by a healthy and mature growth. Every child shows something of the peculiar stature and figure to which it is to attain. Disease may arrest the growth, and death, occurring in infancy, terminate it, so that a full and adult stature may not be reached in this life. But in the resurrection, the bodies of adult years which, through disease or other causes, fail to attain their full size, shall be raised up in the stature which they would have attained but for the disease or other hindering causes; and the bodies of those dying in tender infancy shall be in the full stature of adult age.

It is beneath the conjectures of a healthy imagination and the inductions of a sound judgment to conceive that, in heaven, children will

remain under the inconveniences and immaturities of weak and helpless infancy. The infant of a day old and a span long dies. Will it be of the same size and in the same condition when brought from the grave to its final home in the mansions of light? Think of its limbs and other members undeveloped; and is it philosophical and scriptural to suppose it will be doomed to such a state of frailty and immaturity? As well might we expect to meet in the land of life and vigor, and on the fields of light and immortality, a man bowing under the weight of years, with all the wrinkles and decays of age in their most deforming and afflicting accumulations.

Jesus proposes to confer upon those who receive him, benefits commensurate with all their wants. From those whom he saves through the atonement, he removes all the effects of sin. Where sin has abounded in its effects, destroying the beauty, perfection, and happiness of man, grace shall much more abound in its effects, destroying the works of the devil. All of moral depravity, mental imbecility, and physical deformities and immaturities are the fruits of sin. Had there been no sin, these had not existed—had there been no sin, never a child would have been arrested in the progress of its growth before it reached the full measure of physical stature. So the grace of God abounding through

Jesus to the salvation of those dying in infancy—salvation from all the consequences of sin—shall make them perfect in soul and complete in body. As there were no dwarfs and no individuals with physical blemishes officiating at the altar of God in the Jewish service, so there shall be no dwarfs nor individuals of infantile size worshiping at the throne of God in the Church triumphant.

In the resurrection, God can give children mature bodies like those of adults; but would he not, in so doing, destroy their identity? By no means; nothing of the kind is involved. Raising up children at the last day with perfectly developed and mature bodies, such as those belonging to adults, no more destroys their identity than does growing up to maturity, or than changing their bodies from natural to spiritual bodies. The maturing of body and mind by growth and development, does not destroy the identity, and make the person so matured some one else. Moses was the same person when he had come to years that he was when the daughter of Pharaoh took him out of the water. So also will David's child, who died in infancy, be the same person, when raised up in the resurrection, with the body in stature he would have possessed, had he lived to adult years.

But some one will say, If in heaven children are not children, just as they were when they died, their parents and kindred will not recognize them. Pause! This is not conclusive. One of the most cheering thoughts to Christian pilgrims and weary patriarchs is that in the country to which they are going, and in the bosom of the heavenly family where they are, by and by, to repose, they shall meet and recognize their companions in travel, and their dear children of whom they have been bereaved. The desire of all hearts, the belief of all nations and ages which have any knowledge of the subject, and the inspired record, attest that in heaven we shall recognize each other! There we shall know our kindred and friends, and enjoy their society for ever. Not only shall we know and enjoy the society of those we have known here, but we shall make new acquaintances and form new friendships, and converse with the great and good of all nations and of all ages. There shall we know Abel and Enoch, Noah and Job, Abraham and Lot, Isaac and Jacob, Moses and Joshua, David and Samuel, Isaiah and Daniel, Paul and Timothy.

That children in heaven are not the same in stature they were when they died, is not a premise for the conclusion that parents, kindred, and acquaintances cannot and will not recognize them. As maintained above, identity is not affected and

destroyed by it; and if identity is not destroyed, why shall not children in mature bodies be recognized by those who knew and loved them here? Without question, they may and will.

A child comes to the birth—is born. Its life expires with its first wail. Soon as possible—in a few hours—it is put out of sight and is forgotten. But in the resurrection, God shall not forget its dust nor leave it in the grave. It shall hear the voice of the Son of God, and shall come forth to everlasting life. According to the opinion that children, dying in infancy, shall be children in heaven, this infant will appear there with its body just the same in size it was when born. Suppose it is there in all the helplessness and tenderness, and physical and mental immaturity, in which it was born and in which it died! Will the mother recognize it through these? Deliver us from the thought! It is not through the means of infancy, immaturity, helplessness, or former acquaintance that we shall recognize our children and others in the courts of heaven. Possessing capacities to comprehend things correctly, and preserved in identity, and permitted to renew our associations and to mingle with each other, we shall recognize our kindred and our former associates.

But, says a parent who has buried a beautiful,

happy, and interesting child of some five summers, It would mar my idea of heaven if I thought I should not meet that dear, precious darling there just as it was when I used to look upon its lovely form, listen to the patter of its innocent feet, and the lispings of its sweet voice. O, I expect to meet it in heaven a bright little cherub, with wings of light! This parent has an imperfect view of heaven, and wishes to retain and perpetuate an imperfect state. Will being a cherub and having wings enable the parent to recognize the child? No wings did it have when here, neither was it a cherub. Why then should wings and an angelic nature be means of recognition?

A Christian mother gives birth to a child, and, in so doing, expires. The child lives—grows—matures—makes a godly and pious man, and, in the strength of years and the vigor of manhood, he dies. After the resurrection, he appears in heaven in the maturity of body attained after his birth and before his death. Will his mother, who died at his birth, recognize him? Rachel will recognize Benjamin when they meet together in the kingdom of God, as surely as she gave him birth, and as surely as there is such a thing as recognition in heaven. And if there shall be recognition in this case, there may be where the child, dying in infancy, appears in heaven after

the resurrection in a body perfectly developed and of adult stature.

Heaven is a pure place, and the state of existence enjoyed in heaven, after the resurrection, is a perfect state of existence—a perfection of soul and body equal to, if not exceeding, that enjoyed by Adam and Eve in the time of their innocence in the garden of Eden. We conclude, therefore, that all infancy passes away with the expiration of time, and that in heaven, the land of immortality, *there will be no infants.*

At some point in space is a place with its own real dimensions and proper boundaries, named Heaven. From the descriptions which we have of it, we conclude that it is a place of all others most to be desired—a place of the greatest good—of all good. Its mansions and palaces of rarest beauty and greatest splendor, its foundations, and walls, and gates built of, and garnished with, the most precious materials, and its streets paved with the purest gold—it is a city of unequalled magnificence and opulence. The land of Canaan, flowing with milk and honey, was but the faintest type with which to give an insight into its wealth and happiness. A country of most congenial climate, with the loveliest hills, most fertile vales, delicious fountains, and noble streams, falls incomparably below this heavenly country. It is a land of perpetual spring, endless

day, eternal vigor, and immortal youth. It is traversed by the River of Life, on whose banks grow the trees which ever and perpetually yield twelve varieties of fruits, and whose "leaves are for the healing of the nations." To heighten and to culminate the glory, God is in the midst of it.

It is to this place Jesus, the King, shall invite the righteous when, at the last day, he says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And it is to this place they shall go when they go away "into life eternal," and to the "inheritance incorruptible, and undefiled, and that fadeth not away." Here where there is no sin, where there is no death, shall "the saints of all ages in harmony meet." Here shall the godly, "clothed with white robes, and palms in their hands," receive with "the Lamb that was slain" for them, "power, and riches, and wisdom, and strength, and honor, and glory, and blessing," and "eat of the tree of life, which is in the midst of the paradise of God," and "of the hidden manna." What happiness, what rapture, what bliss do they feel and enjoy as "they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints!"









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